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SHRI ROOPA BHAVANI RAHASYOPDESHA

Mystic Revelation of Shri Roopa Bhavani



Dr. Chaman Lal Raina

Shri Alakh Sahiba Trust (Regd)

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Dr. CHAMAN LAL RAINA

SHRI ALAKH SAHIBA TRUST (REGD)

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तस्य भासा सर्वमिदं विभाति

BY HIS LIGHT ALL THIS LUMINOUS GROWS.

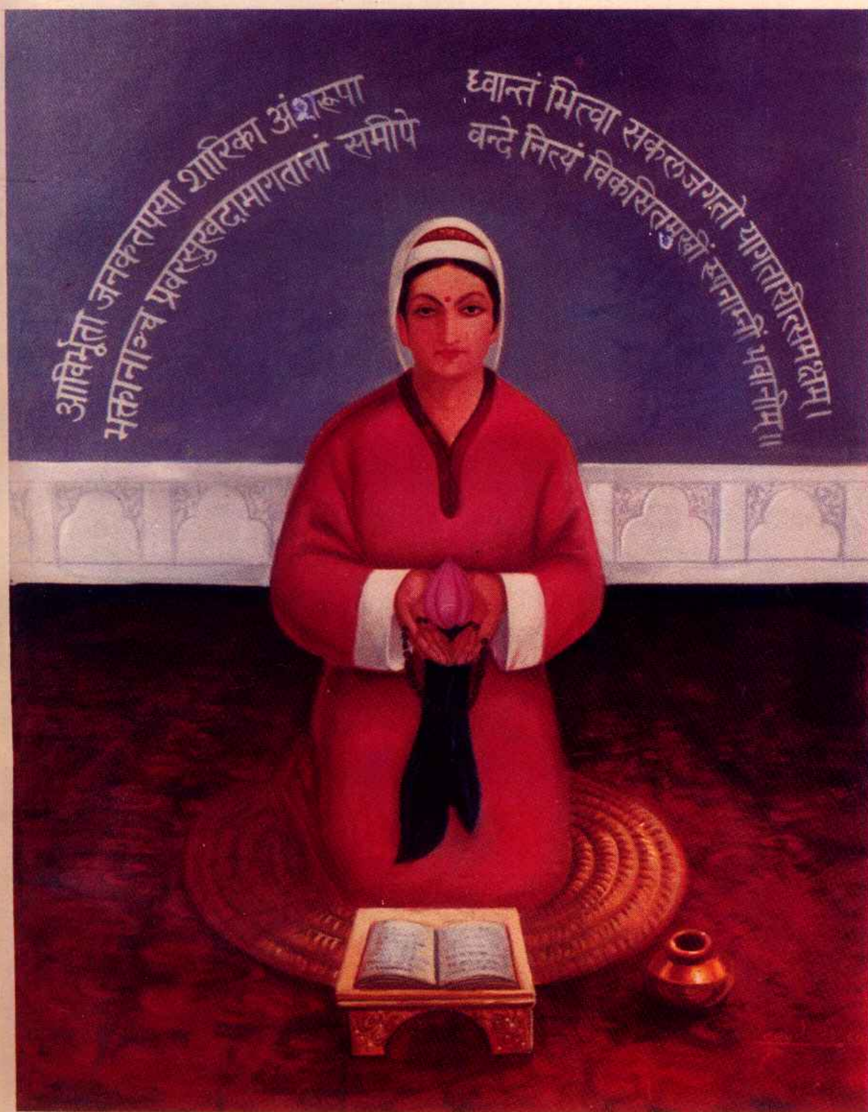
DEDICATED TO

SHRI GURUDEVA MADHAV JOO DHAR

WHO

BLESSED SHRI ALAKH ISHVARI

MATA ROOPA BHAVANI.



श्री माता रूप भवानी

जेष्ठ पूर्णमाशी 1677 माघ साहिबा सप्तमी 1777

श्री अलख साहिबा ट्रस्ट (रजिस्टर्ड)

Publisher's Note

The Rahasyopdesha of Mata Roopa-Bhavani is a mystic classic of great celebrity. Want of an English translation cum commentary of this great mystic revelation was keenly felt and hence this publication.

The present book 'Mystic Revelation of Roopa-Bhavani' is based on the Vedanta, Yoga, Shaiva—Shakta scriptures and the mystic tradition. The Rahasyopdesha has come to us in the form of 'Shruti'— the revealed word. Later, it was written in the Sharda Script and the devotees would recite it. The Trust felt the need of editing this sacred text in the Devanagari script. Dr. Shiv Nath Sharma compiled the text on the basis of the manuscripts written in the Sharda script and the revised manuscript of Pandit Har Bhat Shastri, the then celebrated scholar of the shastras. The first edition was published in 2007, Bikram era. corresponding to 1941 A. D.

In the present volume, the original text is given in Devanagri script followed by an English interpretation on the basis of Yoga, Vedanta, Shakta and Shaiva tradition, which aims to be faithful to the spirit of the original text. Explanatory meaning have been added wherever the terms seemed obscure.

In interpreting the text, Dr. Raina has tried to make emphasis on the Nirvana, union of 'Jivatman' and 'Parmatman'. and the Supreme realization. The vision of Reality has been dealt with properly, according to the mystic tsadition and Advaita vedanta. Knowledge is based on perception, inference comparison, postulation, non-apprehension and verbal testimony. Each has its own way and sphere of operation. The Rahasyopdesha has

to be understood through various modes of knowledge and through devotion.

Various are the ways and methods to understand the Supreme word, of Mata Alakh Ishvari. It is the philosophy and analysis of SOHAM, that has been established in the present work.

We are thankful to Amrita Pritam for writing ALAKH-LILA as a foreword, to this book.

We hope that this work will be well received by the devotees. Those interested in mysticism, Yoga, Vedanta, ancient heritage and spiritual tradition, will find an integral approach in this book. The Trust hopes to publish the other facets of the philosophy of Shri Alakh Ishvari in near future.

—Publisher

March 30, 1996

An Inspriation

It was really a Divine-hour, when Shri Ravi Dhar, an illustrious member of Shri Alakh Sahiba Trust offered me a copy of Shri Roopa Bhavani Rahasyopdesha edited by Dr. Shiv Nath Sharma. It was a thrilling moment for me, when he asked me to make a study of this sacred text on the basis of our ancient heritage and spiritual tradition.

I expressed my keen interest to make an indepth study of this text on the basis of mysticism based on Yoga, Vedanta and 'Shaiva-Shakta systems' of realizing the Truth.

I observed that the 'Rahasyopdesha' can be studied through 'Sadhana' and devotion and not through an academic mind alone. It is a study of practical insight, and occult knowledge, based on spiritual aspiration. Later, when I met Shri Ravi Dhar in person, I conveyed him about my approach to the study of this text, which has been revealad by the Sharika incarnate Shri Alakh Ishvari. My approach was appreciated by the Trust and it helped me to express the meaning and analysis of Shlokas on the basis of our Shastras and tradition, in the form of a manuseipt.

Shri Ravi Dhar has been instrumental is seeing the work through.

I acknowledge his sincere efforts in providing me the material that could be possible for writing this book. I express gratitude to the Trust for giving me a chance to understand this great and luminous heritage.

I consider my humble study, as a beginning to understand the estoric meaning of this sacred text.

OM SHANTI

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FOREWORD

(Alakh-Lila)

While walking over the bridge of consciousness, Shri Roopa-Bhavani experienced the strong vibrations of all the elements of mental, astral, etherial and the dense physical matter. And while going deep in the Shakti aspect of Kashmir, Her inner experience became a Divine creation for the world.

She was lovingly called ALAKH-SAHIBA, and I would like to say that Her every word is ALAKH-LILA, a secret of 'being and becoming', which reveals itself only to those, who are a little familiar to their own 'inner-souls -- the source of Light and Sound'.

I am thankful to Dr. Raina, who dedicated himself in rendering her words into English. Here, I would like to reveal a lovely secret that Jaya -- his life companion helped him like an invisible vibration to understand Roopa Bhavani more deeply.

K -25, Hauz-Khas
New Dellhi

Amrita Pritam.

Introduction

The classical manual of 'Shri-Roopa-Bhavani Rahasya-Upadesha' is the most sacred scripture of the Dhar families. The whole text is based on intuition and verbal testimony. The main purpose of human life is realization of the Truth. Shri Alakh Ishvari has enunciated the same Truth, what she visualized through her mystic approach, Sadhana and Yoga. She explained with great insight that the embodied soul should be in communion with the Supreme spirit. She used the Kashmiri dialect in defining the concept of 'Nirvana' and "Antar Drishti", so that the divine revelation should be to the reach of masses.

I came across the text through the interpretation of Dr. C. L. Raina. He has made a laudable attempt to trace the psycho-spiritual evolution, and presenting meaning to the symbolic words and seed-syllables.

In his lucid manner, Dr. Raina's main emphasis is on the final beatitude, which he traces in this scripture. Persons with spiritual bent of mind will find the book very interesting to understand the Supramental consciousness.

'Mystic Revelation of Shri Roopa-Bhavani' is an appropriate title to this book.

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Preface

Divine Mother is the Supreme consciousness. She reveals Herself the Supreme Truth to awaken the man's 'Samvit', as 'Jivatman'—the embodied soul is caught in the whirlpool of 'Samsara'—the cyclic movement of the universe and the ordinary life of 'Moha'—delusion and 'Avidya'—ignorance. The Supreme Self in His ultimate nature is beyond all manifestations. He is Supracosmic in nature, who supports with His timeless and spaceless existence all the cosmic phenomenon through 'Mahamaya'—the Divine Shakti.

Meditation upon the Self is the basis of 'Sadhana' to realize the mother-creatrix. Its culmination is the immediate experience. Scriptural study, reasoning and all other disciplines are subsidiary means. The knowledge of innermost-self is the ultimate aim of human life. The Absolute and Omnipresent Reality, with its power of consciousness appears to us in three aspects, viz., 'Ichha-Shakti', 'Jnana-Shakti' and 'Kriya-Shakti'. In fact, all these three Shaktis get vibrant and act as the spirit's power of will, knowledge and action.

Mata Roopa Bhavani, who descended as the incarnation of Shri Jagad-Amba Sharika in 1667 Bikrami era revealed Her ownself through the Supreme life of Alakh-Ishvari. She explains that the cosmic process continues endlessly in the cyclic order of creation, preservation and dissolution. This is the cosmic play of 'Anand-Rupam-Param-Brahma.-Soham. Her teaching is that a

'Jivan-mukta'--liberated soul demonstrates through his life and action the absolute reality of 'Sat-chit-Anand.'

Man is accountable for his own 'Karma' — deeds, as he has the freedom of choosing his course of action. She says :

सावदान खेले अंग नचावान रहे
अंग प्रजलान थ्यर वासन दारान ।
अटल सावधान वह आप भगवान
व्वह शिव गथ तै च ह शिव पान ।।

In the Yogic process, the Sadhaka needs to be ever vigilant as the sensual organs are running after the physical pleasures. Through 'Sadhana'—the limbs radiate energy and one's 'Vasanas'—lower cmotions are transformed into supramental state. The Sadhaka is himself the Divine Being. He is immutable and ever conscious. He attains the Shiva state of consciousness and realises Lord Shiva in his own evolving being.

Shri Alakh-Ishvari is the Jagadamba incarnate, who traces Her spiritual origin in the Primal person —'ब्रह्म सोऽहं शुद्ध स्वरूपम्'. The Primal Shakti is eternal, pure, and innate Self. 'That am I'. is the integral yoga. She transcended the 'Turiya' state of consciousness. Literally, Her emphasis is on 'Nir-Vikalpa-Samadhii'—the identity of Shiva with Shakti, in the ascent of Self.

Her blessings are filled with deep love and compassion. She says :

करि सूर्य उदय चलि गट्कारय
सहज् विचार तथ सारबूद ।

The darkness of ignorance will vanish, and the Sun of knowledge will lead us to 'Sahaj-Vichar'—the

innate reflection of the Immutable and the essence of Divine knowledge.

'Shri Roopa Bhavani Rahasya Updesha' is the essence of knowledge that dispells all illusions. The Sadhaka who becomes accomplished in 'Alakh-Sadhana' is freed from sin, fear, grief, taint and death. He realises Nirvana—the final beatitude.

Mata Roopa Bhavani is the Prmial source of knowledge who recognises the grace of Her Guru Pandit Madhav Joo Dhar. He in his physical functional sheath was Her father. And in his spiritual state, he initiated Her into the path of 'Advaita'. The same truth was revitalized by Alakh Ishvari. She is the incarnation of the Supreme Mother Sharika, who took human birth in the Dhar clan to teach the Upanishadic truth to humanity. She did not speak in 'Sutras'—aphorisms but in lucid, analytical poetry explaining the Vedic 'Bija-Mantras', AUM and SOHAM.

The Bhavani recognises the grace of the great Shiv-Yogini Lalleshvari. She pays her obcisance :

शरने आयस लल्लीश्वरस
श्री सत् ग्वरस माधवा शिवस् ।

I have come to submit at the feet of Lalleshvari, Shri Sat Guru Madhava and Shiva. They are all One in essence. She stresses upon the Sadhaka to make every effort for attaining 'Nirvana'. She considers Yoga and devotion as indispensable to it. The awakeening of 'Kundalini Shakti' is her main concern.

Paying Her obcisance to Shri Guru, She describes the various facets of Reality in the 'Nirvana-Dash-Shloki

Stava'—the mystic stanzas of Nirvana. She says : The Supreme alone is worshipped and adored. If the embodied soul looks into his own self through introspection, then alone he can experience the knowledge of the Self. After dissolving the false ego of 'Ahamta'—the dualistic approach, the seeker can merge with the Supreme Self.

In the 'Vakya-Manjari', Mata Roopa-Bhavani has churned both 'Shruti and Smriti' for getting the 'Amritam' of Eternity. All the four Vedas have been covered by Her in just one hundred and forty six Shlokas. These Shlokas are the mystic revelations based on 'Pratyaksha'—perception, 'Anuman'—inference, 'Shabda or Agama'—verbal testimony, 'Upamana'—comparison and 'Artha prapti'—postulation. The implication is that each 'Pramana'—philosophic credence of spirit has a characteristic way of understanding the relation between 'Jivatman'—embodied soul and 'Parmatman'—Supreme Self. She stresses on Self-knowledge and prescribes the methods of knowledge on the basis of 'Advaita Vedanta', 'Shakta' and 'Shaiva Agamas'. She describes the source of valid knowledge as 'Shabda-Brahman'. Shabda has a force ever filled with Divine Self known as 'Para-Shakti.'

In the 'Svanubhava-Ullasa-Dashkam', She identifies the vital breath with 'Shabda'. She speaks of Ida, Pingala, Sushumna and Brahma-nadi. She discloses the various facets of 'Anahat, Anamaya and Tuirya state' of consciousness. She teaches that 'Shabda' remains an independent means of valid knowledge as perception is. It is 'Bija'—

the seed of 'Sat-chit-Anandam' which She discovers in the ·Antar-Drishti.'

Antar-Drishti is the Supreme path of Yoga. Since Supreme Self is the source of all the manifested and unmanifested worlds, it can not be the perception only. Knowing the Supreme self is the essential unity of 'ANU' the micro with ' VIRAT' for realizing one's identity with the cosmos, so She transcends Roopa the physical form and says:

यिह रूफ़ सुह रूफ पर रूफ वले
श्राव कले निरंजना रूफ।

This form, that form and the transcendent form are the forms of the Supreme Niranjana, who has manifested in the digital form or in various manifestations with regard to 'Chetna-Shakti'—consciousness.

Shri Alakh Ishvari is the incarnated Jagadamba Sharika who offers the flowers of Yoga and eternity to the 'Sadhaka', who in turn mingles with the essence of 'Sattva'—the pure state of consciousness.

Acknowledgement :

I, in my humble way do suck the nectar of this great Rahasya-Updesha, offered to me by the Alakh Sahiba Trust through Shri Ravi Dhar —the illustrious worker of the Trust. He presented me the Shri Roopa-Bhavani Rahasyopdesha, edited by Dr. Shiv Nath Sharma in 2007 Bikrami era. I accepted the gift with great reverence, studied it at the feet of my father Pt. Niranjana Nath Raina, along with Sharda manuscript given by Shri K. L. Dhar. In all humility, I undertook the work of elucidating this sacred

scripture on the basis of Vedic perception, Vedentic view, Shakta-Shaiva tradition. I have not aimed at to present the literal translation alone but to present the mystic revelation of Roopa-Bhavani in our traditional way of understanding the sciptures, with a veiw to make Her lofty teachings accessible to a larger readership. I have tried to explain Her teaching in the light of mysticism.

I must say with pleasure that Shri P. N. Zutshi M. Sc. Physics, Honours in Kashmiri went through the typescript and gave valuable suggestions to arrive at the possible correct theme of the archaic Kashmiri words.

In preparing the draft manuscript, I have been helped by Smt. Jaya Siboo, by way of discussing the various shades of the text of the Rahsyopdesha.

I express my appreciation and gratitude to Prof A. N. Dhar for his valuable suggestions. I am highly thankful to Smt. Amrita Pritam—the distinguished and eminent writer to write Alakh-Lila as the 'Foreword' to my work. She took keen interest in discussing with me the poetic beauty, and applied religio-philosophic approach, in Rahasyopdesha of Shri Roopa Bhavani.

I must mention the name of Shri G. N. Raina, formerly editor-in-chief of the Koshur-Samachar for going through the manuscript. Shri S. C. Shukla of the Vedic Yantralaya Ajmer, deserves every appreciation for going through the proofs, before final printing. I thank Shri Sumant See Ram Singh MBA,MS for his valuable comments and for writing the Introduction. I thank Shri K. K. Dhar for giving me copy of the geneological chart tracing the origin of Shri Roopa Bhavani.

I donot claim any authority or scholarship in doing this sacred task, but being a humble devotee of Mata

Roopa Bhavani, I offer my flowers carved by me on the canvas of paper through the medium of my pen, paper and thought at the lotus feet of Alakh Ishvari.

I hope the Alakh Ishvari will accept my flowers of devotion and shower the grace on one and all. May She bless us to visit Her shrines again, which are the Shakti-pithas of Kashmir !

24 March, 1996. **C. L. Raina**

Alakh Ishvari—Roopa Bhavani

कस्मै देवाय हविषा विधेम—

'Kasmai devayai havisha vidhema.' To what Devata-god then shall we dedicate our offerings ? This was the porblem before our Rishis, who wanted to know the innate nature of the Supreme. Rishis realized that it is 'Shuddha-Sahaj-Svarupa'—the pure innate nature of the inquisitive mind, who can realize the Absolute. The Lord accepts our offerings. He is to be adored. The integeral view of Reality takes three fundamental terms of existence—Transcendental, Universal and Individual. This integeration can be woven with intellect and emotion, to have the comprehensive and synthetic concept of the Absolute.

The Vedas and Upnishads have often spoken of these three modes :

1. The One has become all this. (Rig Veda VIII 58.2)

2. As a sprider moves along the thread, as small sparks come forth the fore, even so from this Self come forth all breaths, all worlds, all divinities and all beings. (Brihad-Upanishad II.1.10).

3. All this Universe is the Eternal Brahman, this Self is verily, Eternal. (Maitraiya Upnishad. 2)

Sages and saints have reflected a synthesis of 'Being' and 'Becoming' on the basis of their Sadhana. They are preoccupied with their inner search for experiencing 'Sat-Chit-Anandam' or the fundamental Reality.

There is a Divine declaration in the Gita : 'Whenever there is a decline of 'Dharma'– righteousness and rise of 'Adharma'—Unrighteousnes, O Bharata,-Arjuna, then I incarnate Myself, for the protection of the good and for the destruction of the wicked. I come into being from 'Yuge-Yuge'– age to age for the establishment of Dharma.' (Bhagvad Gita 4-7.8).

The Durga Saptashati also declares the same truth : 'Wherever there will be upheavels and unrighteousness in the world, then as 'Shakti', I shall take 'Avatara' to bring back 'Dharma'—the righteousness.

(Saptashati 11-44-45).

Pandit Madhav Joo Dhar was a staunch and celebrated devotee of the Supreme Mother Sharika. Devi's Shakti-Peetha is known as 'Hari-Parvat', and 'Chakreshvari' is the mystic 'Chakra' adored and meditated upon by 'Bhaktas' – the devotees. While meditating upon the Mother Sovereign Par-excellance as Shri Mahalakshmi in the form of Sharika, during his Sadhana, he was blessed with a 'Sakshatkar'—vision. As he was destined to ask for a boon, so Pandit Madhav Joo Dhar, experienced a Supreme dawn. His psychic being had begun to work directly on the outer consciousness. Love and devotion were the primal means to the Supreme end, for having 'Sharika' born to him as his daughter. A thrill came from above and passed through his blissful sheath, when 'Roopa' was born to him...., a Spirit in 'Roopa' descended to watch and choose the Supreme in and around.

Shri Roopa-Bhavani descended to dispell ignorance and to uphold 'Dharma', which was over-shadowed by the misrepresentation of 'Sanatan-Dharma'. She

assumed her physical birth as the sweet daughter of Pandit Madhav Joo Dhar, on Jyeshta Purnima – the full moon day of Jyestha (Jaitha) in 4696 Saptarshi era corresponding to 1677 Bikrami. This auspicious day is celebrated as the 'Madhavi-Purmima', as well.

Pandit Madhav Joo Dhar belonged to the Dhar Bhardvaja Gotra. All the requisite 'Sanskars' were performed according to the tradition and custom of the time, prevalent in the Pandit families. She was named as ROOPA, which means the Primrodial substance descended for merger with the Supreme Spirit. She explained in the concluding Shloka of the 'Rahasyavali'.

यिह॒ रूफ सुह रूफ पर रूफ बले
आव कले निरंज़ना रूफ ।
यिह शूब लूबस ज़ान-वेगवले
अज़रामर आसे स्वह्द-दीह ।।

'Roopa' is really a significant name, when Supreme Self assumes the physical body.

Though a child She was, yet She performed many miracles. She had the vision of Supreme Shiva along with the host of 'Bhairavas', on the auspicious Shiva-Ratri, popularly know as 'HERAT'. Her father and other family members were also bestowed with the grace of Shiva's vision, during that auspicious night.

She expressed Her desire to visit the most celebrated Saint of the time, Pandit Rishi Peer Sahib at Ali-Kadal. She had a spiritual discourse with the Saint about Divinity. Every body present in the spiritual meeting got amazed to see Her constant inner union with the Divine, although She was a child.

She was married at the age of seven to one Hiranand Sapru. But She did not live a prosperous married life. Both Her husband and mother-in-law were indiffrent to Her. She was not treated properly. How could these ignorant persons understand the Divine vibrations emitting from Her being. They either took Her a women engaged in sorcery or considered Her otherwise. They doubted Her personality and put Her to all sorts of trouble. As She was the Divine incarnate and always absorbed in communion with the Divine Self, so She took it lightly.

As per the Social obligation, the Saintly father offered 'Kheer' to the in-laws of Roopa-Bhavani. Sensing the quantity to be meagre, Her mother in-law ridiculed the parents of Roopa Bhavani and uttered offensive lauguage against her daughter-in-law. When found the pot filled with 'Kheer' inspite of distributing to every kith and kin, she took her daughter-in-law otherwise. The arrogant and harsh mother-in-law could not fathom the spiritual depth of Roopa-Bhavani, as how could that have heppened. It was just a flash of Yoga.

The Epics and the Puranas in the life of Sita and Draupadi give an account of the conflict between the Divine and anti-divine forces. This conflict seems to be a worst part of socio-cultural interaction, but the life of Alakh Ishvari has proved that self-assertion, insight, integrity and the path of righteousness can make a woman rise to the glory and heights of socio-spiritual ethos. She was acclaimed as the Devi Bhavani.

Her Sadhana was made difficult through numberless problems and obstructions. But she was the true representative of 'Sanatan-Dharma', who knew the axiom :

"यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता". —where women are adored, there the Devatas find their abode. Bhavani used to go to Siddha-Peetha Hari Parbat in the early dawn and commune with Mother Sharika—none else but Hei ownself. She was seen riding on the lion's back by Her husband. He could not trust his vision. He startled and shivered. She offered the blessings to him, but he was not destined to accept such a grace even offered by the Mothei-Creatrix Herself in the physical form of Roopa Bhavani.

She renounced Her in-laws. She asked Her father to innitiate Her for Supreme realization. Her father gladly innitiated Her into the Sacred 'Bija-Mantra'— seed syllable. Innitiation is necessary for a Bhakta—devotee, as it ensures 'Shakti-Pat'—शक्तिपात, according to the Shaiva and Shakta scriptures. She did 'Tapasya' - great penances for twelve and half years, in Her parental house. Then a brilliance radiated everywhere in and around the Dhar clan. It was a spiritual evolution.

She left Her parental home, when one of the female inmates of the Dhar family saw the dazzling, light during midnight, where Bhavani used to meditate upon the Supreme Spirit. The woman inmate could not resist that Yogic effulgence emitting from 'Sahsra-ar' – the crown head of Bhavani. Her scream was obvious as the ordinary souls can not resist the Supreme radiance. This was true with Arjuna also, who could not resist the effulgence of 'Vishva Roopa Darshana' of Lord Krishna. She left Her parental home there and then, only Her locks could be visualised there.

She went to commune with the Supreme Spirit at Wutshan spring in Manigam village (now Tehsil Kangan). It was a dense forest then surrounded by wild beasts and

deadly snakes. She was too much absorbed in Tapasya that She did not take any cereal except the milk offered by a cow itself belonging to one Lalchand, who was a saintly person. When he discovered that a particular cow offers itself the milk, he then realized something mysterious in Mata Bhavani. He humbly requested Her to take Her abode in his home.

She stayed on the banks of 'Nalla-Sindh' and planted the semi-burnt branch of Chinar tree, which grew to the height to become the sacred place of Mata. She stayed there for full twelve and half years.

At the instance of the devotees of Lar village, Bhavani left **Wutshan.** She arrived Lar, stayed in that village, where she was fully absorbed with the Absolute. She had the spiritual discourse with Shah-Sadiq-Qalandar, there.

Later, She shifted for Sadhana to **Waskura** village (Ganderbal Tehsil). It is the sacred place, where the Autumnal Sahib-Sahtami is celebrated regularly. It is situated on the banks of Jehlum and adjoins the Manasbal lake.

Her actions are not miracles but the facets of Yoga. A Yogi does the wonders for the betterment of the Sadhakas. She got a well dug by a blind Muslim devotee, near Her 'Tapasthali'—hermitage at Waskura. The devotee regained his eye sight gradually with the process of digging the well. He was no more a blind person, when the digging was over. She affirmed that all are equal in the eyes of God. She had transcended all the cults. She was really the Mother par-excellence, who granted release from 'Samsara' to those, who came in spiritual contact with Her. She was verily, Sarasvati.*

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* अम्बितमे नदीतमे देवितमे सरस्वति
अप्रशस्ता इव स्मसि प्रशस्तिम्ब नस्कृधि Rig 2.41.16

Bal Joo Dhar was Her nephew. He was not interested in receiving any sort of education. He would look after the needs of Alakh Ishvari at Waskura. His father was worried about the prospects of his son. He prayed Shri Roopa Bhavani to bestow his son with Divine grace. Mother is always a compassionate force. She bestowed the grace upon him and later was appointed 'Hazur-Navis' in the Royal establishment. He was then instrumental in removing the suffering and tyranny of the down trodden people at that time. Though uneducated he was, yet he attained the higher wisdom. He could communicate in Persion poetry with Alakh Ishvaii.

Later, She shifted to Srinagar and stayed in Her parental house. By that time, Her father had attained Nirvana. Later, She shifted to **Vastravan** (Cheshma-Sahibi) to be in constant concentration and meditation for twelve and half years. Lastly, She was fully attuned with the Supreme spirit for next twelve and half years. She gave an indirect hint of Her attaining Nirvana on the sixth lunar fortnight of Magh and finally merged with the Supreme Self on the seventh lunar fortnight in the year 4796 Saptarshi era corresponding to 1777 Bikrami.*

After attaining 'Nirvana', She blessed with Supreme 'Darshana' to Bal Joo Dhar and other devotees. Truly, the Spiritual life is not the performance of miracles but the expression of **Ashta-Siddhis** through Yogic power.

An incarnation always exploits the Siddhis to create, an atmosphere of Truth, Bliss and Consciousness, as has been reflected in the 'VISHVARUPA' Darshan of Shri Krishna.

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* The function is celebrated as 'Sahib--saptami', by the Trust.

The life of Mata Roopa Bhavani is the personification and wisdom of the Vedas. The Rigveda sings the glory of womanhood. In the magnificient dawn, the Vedic Rishi visualises the woman as an architect of 'Faith' and 'Force'. The Mantra thus reads :

एषा स्या नव्यमायुर्दधाना
गूढ्वी तमो ज्योतिषोषा अबोधि ।
अग्र एति युवतिरह्रयाणा
प्राचिकितत् सूर्यं यज्ञमग्निम् ।।

(Rigveda 7.80.2)

'The dawn, bearing a new life and removing the pitch darkness by her lusture, awakes. This daring great woman goes ahead. She exhibits the sun, the sacrifice and the fire'. Mata Roopa Bhavani is really a seer and poetess, Who descended to teach the basic tenets of 'Sanatan-Dharma' and 'Nishkam-Karmayoga'.

What She revealed is the Supreme truth about man, in relation to God and the universe. She spoke in the mother tongue to give Her message of peace, love, universal brotherhood and higher experience of the Self.

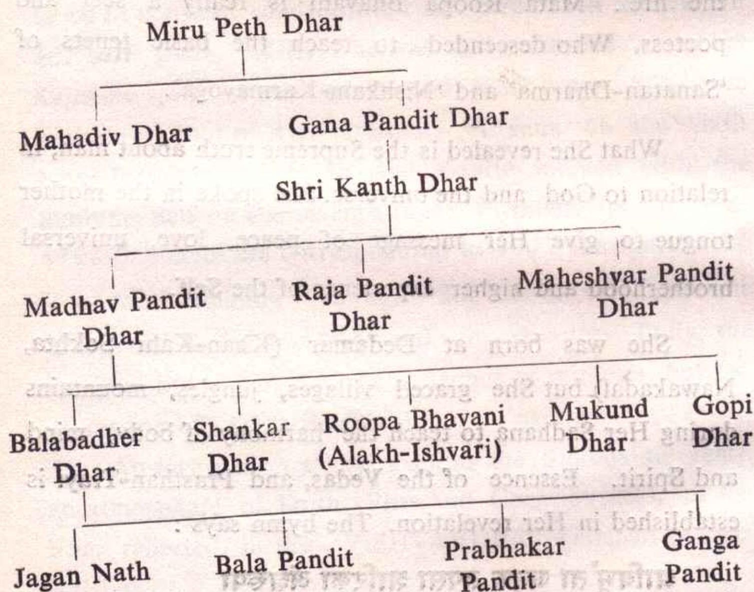
She was born at Dedamar (Khan-Kahi Sokhta, Nawakadal) but She graced villages, jungles, mountains during Her Sadhana to teach the harmony of body, mind and Spirit. Essence of the Vedas, and Prasthan-Trayi is established in Her revelation. The hymn says :

आविर्भूता जनक तपसा शारिका अंशरूपा
ध्वान्तं भित्वा सकलजगतो यागतासीत्समक्षम् ।
भक्तानाञ्च प्रवरसुखदामागतानां समीपे
वन्दे नित्यं विकसितमुखीं रूपनाम्नीं भवानीम् ।।

'Meditate upon Shri Roopa Bhavani, who incarnated through the 'Tapasya'—spiritual quest of Her father, as the 'Amsha-Roopa' of Jagat Mata Sharika. She descended with full bloomed face to shower the blessings of 'Prakash' – spiritual enlightenment and to remove 'Avidya'—ignorance, to the Bhaktas—devotees, who take refuge in Her.

Members of one Gotra trace their descent from a Rishi, who was 'Mantra-Drishta'. Bhardvaja was the Rishi of the clan in which Roopa Bhavani descended as 'Amsha-Roopa'. He is said to be the originator of 'Bhardvaja-Grihya-Sutra'. Thus Mata Roopa Bhavani had really a grand and glorious spiritual heritage.*

GENEALOGICAL CHART*



* Source : Shri K. K. Dhar of Bana Mohalla Srinagar. Alakh-Sahiba Trust Srinagar, refers to Numan Pandit as descendent of Miru Pandit (Dhar).

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श्रीरूपभवानी रहस्योपदेशः

SHRI ROOPA BHAVANI RAHASYOPDESHAH

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥१॥

Meditate upon Bhagvan VISHNU, who is adorned with white robes. He is having hue of the brilliant moon. He has wonderful pleasing face and is 'Chaturbhuja'—with four arms. May He ward off all the evil omens !

अभिप्रेतार्थसिध्यर्थं पूजितो यः सुरैरपि ।
सर्वविघ्नच्छिदे तस्मै गणाधिपतये नमः ॥२॥

Obeisance be to Lord GANESHA, Who cuts off all the shackles of misfortunes. He is adored and worshipped by the Devatas as well, to fulfil their aspirations.

नमामि सद्गुरुं शान्तं प्रत्यक्षं शिवरूपिणम् ।
शिरसा योगपीठस्थं धर्मकामार्थ सिद्धये ॥३॥

I bow to the SAT-GURU, Who is benign and the eternal source of peace. Verily, He is the true form of SHIVA, who is pratyaksha—very close and is perceived by me. I bow down before Him for the attainment of Dharma—righteousness, Artha—material gains, Kama—worldly pleasures. He is seated on 'Pitha'—the throne of Yoga which is the union of Jiva with Shiva. Divine grace of the GURU will lead me to perfection.

श्रीगुरुं परमानन्दं वन्दे ह्यानन्दविग्रहम् ।
यस्य सानिध्य मात्रेण चिदानन्दायते परम् ।।४।।

I revere SHRI GURU, Who is none else, but the very personification of Supreme bliss. He is 'Ananda Vigraha'–the embodiment of bliss. When a devotee sits and meditates upon the Divinity, before SHRI GURU then his 'Chita'— the Supreme Consciousness gets vibrated with Ananda–bliss.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ।।५।।

The Supreme grace of SAT-GURU, helps to get the Divine light, by applying 'Anjan-Shalaks'— the annointing small pin on the devotee, whose spiritual vision has been overshadowed because of ignorance. This is possible only, when SHRI SAT-GURU bestows His grace at the devotee, by a mere glance.

गुरुर्ब्रह्मा गुरुर्विष्णु गुरुःसाक्षात्महेश्वरः ।
गुरुरेव जगत् सर्वं तस्मै श्रीगुरवे नमः ।।६।।

SHRI GURU is Brahma – the creator, Vishnu – the protector and Maheshvara the destroyer of the universe. He is the very embodiment of all this Trinity. As the whole universe is manifested in Guru, so be obeisance to SHRI GURU.

अखण्डमंडलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ।।७।।

I pay obeisance to SHRI GURU, who is manifest and personified as 'Akhanda'– the totality. His manifestation is like the circular waves of the 'Mandal', cosmic aura. He is present in both static and dynamic manifestations. He alone has shown 'Tat padam'—the right path leading to perfection.

विश्वं दर्पणदृश्यमान नगरीतुल्यं निजान्तर्गतम्
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात् कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणा मूर्तये ॥८॥

I do pay my reverence and obeisance to SHRI DAKSHINA MURTI in the form of my SHRI GURU.* I bow to HIM, by Whose grace the whole of the world is found to exist entirely in the mind, like the image of 'Nagri' city, mirrored in a glass. It is like a dream which appears outside. Again on the descend of 'Vidya'—knowledge, it is perceived as the eternal and non-dual 'Atman—self. Through His grace the play of 'Maya'—illusion is dispelled.

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*The state of 'Ekatvam'—oneness, is determined by the word of SHRI GURU. It is 'SAHAJ'–the innate process and His invitation becomes one-pointed concentration. The four Maha-Vakyas—the Great declarations 'प्रज्ञानं ब्रह्म' – Knowledge is Brahman or Eternal; 'तत् त्वमसि'—'Thou' art 'That'; 'अहं ब्रह्मास्मि'—'I am Absolute', and 'अयम् आत्माब्रह्म' - 'This Self is Brahman', are enunciated in the four Vedas. The Great Guru teaches that there is nothing but 'Samvit' or consciousness. All things are inherent in consciousness. He is truly a Sadhaka, who is aware of his consciousness and who dwells in 'Samvit'. Guru teaches the ten codes of Sadhana viz. absence of anger, dispassion, mastery over senses, tranquility, patience, love, non-coveting, generosity, fearlessness and absence of pride for acquiring Self knowledge. The relationship of Shishya—the disciple and Guru – the preceptor is eternal.

ओं श्रीगुरवे नमो नमः ।

सहस्र सर्वत्र व्यापी स्वहृथ विचार्यम्
बहुबल संबाहु एकतं स्वयंबू परमाकारी ।
अन्तर्मुखी दृष्टी निर्वान्-रहस्य् तती परमुगती ॥१॥

OM SHRI GURUVE NAMO-NAMAH

MY OBESIANCE BE TO SHRI GURU.

Word meaning and explanation: —

सहस्र — thousand petalled Yogic Chakra, सर्वत्र— Omnipresent, व्यापी— manifest, स्वहृथ— like an intimate or Jivatman — embodied soul, विचार्य — to think over, बहुबल— multifaceted energy, संबाहु —powerful limbs, एकतं— Unique, स्वयंभू — self-born, self-manifested, परमाकारी-- Absolute form, अन्तर्मुखी— inner self, दृष्टी—vision, निर्वान - Moksha, रहस्य— secret of Self, तती - there alone exists, परमगति — the highest state of God realisation.

The Supreme self abides in the 'Thousand petalled Chakra' of all the manifested Jivas—the embodied souls. It resides in the inner self. It appears with the limbs full of Divine energy. It is self-born, self-manifested, having the Absolute form. It is within the spirit of inner-consciousness leading the 'Bhakta'—devotee to the mysterious Nirvana—final Moksha. Nirvana is absolute liberation from this transient world.

The attainment of Nirvana is the Supreme goal of human life. A Sadhaka can ascent to the higher regions, if he realises the Absolute - the causeless cause of creation, sustenance and dissolution through introspection.

शुद्धयुक्त-मूलादरी क्वुण्डली मंडली गौरी ।
स्यद्द अर्थ सूक्ष्म् सुष्वप्ती चक्रः विरक्त शान्तादारी ।
ईश्वरी तुर्यातीत परमानन्दी—
अन्तमुखी दृष्टी निर्वान-रहस्य तती परम गती ॥२॥

शुद्धयुक्त—Ever pure, मूलादारी—having its abode in Muladhara—the basis of spine or the very form of Yoga, क्वुण्डली—Kundalini shakti—a serpent coil existing from the 'Muladhara to Sahasrar' and realised through Yoga, मंडली—having the cyclic movements, गौरी—the Supreme Sharika, स्यद्धअर्थ—the perfect and absolute meaning of the primal word for attainment of Artha—the worldly enjoyment, सूक्ष्म—Subtle, सुष्वप्ती—deep sleep—a consciousness beyond our experience. because it is dreamless sleep, चक्र—Mystic lotuses, विरक्त—a mental state of renunciaton, शान्तादारी—the embodiment of Eternal peace, ईश्वरी—the Sovereign Supreme, तुर्यातीत—trancedental, beyond the three states of wakeful, sleep and dream state, परमानन्दी—the bestower of bliss, अर्न्तमुखी—innerself, दृष्टि—Vision, निर्वान-रहस्य—Secret of Moksha, तती—thereby gives, परमगती—the final liberation.

The Supreme power is the embodiment of All purity and Eternity. It has its existence in the serpent-coil energy, which forms the basis of Yoga. The vibrations are all circular in form, representing the cyclic order of the 'Kalpas'—the span of time. 'Shakti' is verily, the 'Gauri' aspect. She personifies the highest perfection through Yoga. Being 'Turiyatit' or transcendent in nature, ISHVARI provides all peace. She is the Supreme Sovereign Mother and Her glances become the cause of perfect bliss. She is truly, within the inner mind, blessing the 'Sadhakas' with the mysterious state of 'Nirvana', which is the final beatitude of human life or Moksha.

तद् रूपमयी तत्परमगती* स्थानी प्रवाही ।
गति गट् पूरनी छ्वदा** देह तृपितम् ।
समर्थ स्वामी परमार्थ निदानम् ।
अन्तर्मुखी दृष्टी निर्वान-रहस्य् तती परमगती ॥३॥

तद्—that, रूपमयी—of the formation, तत्परमगती—the divine goal, स्थानी—in the place, प्रवाही—flowing, गति—movement, गट—dark night, पूरनी—Purnamashi—the fifteenth digit of lunar fortnight, छ्वदा—hunger, देह—human body, तृपितम्—giving satisfaction, समर्थ—having the potential of, स्वामी—the lord, परमार्थ - of spiritual. निदानद्—treatment, अन्तर्मुखी—inner self, दृष्टी.—vision, निर्वान-रहस्य—secret of Moksha, तती—thereby gives, परमगती—final beatitude.

'Tad'—That alone is the highest realisation. That alone descends as the constant flow from that determined place, which brings a Spiritual evolution in Sadhana. It can only be sung in a Divine way. It is like the full moon of 'Purna' where there is no trace of darkness or Avidya—illusion. This Higher song of Divinity gives satisfaction to remove psycho-physical sufferings. This is attainable only through that introspection, which alone can give Moksha. It is the secret of 'Nirvana'—the final Truth.

When all desires of mind get absorbed in 'Yoga' then a mortal transcends and becomes Immortal. He attains the Divine state of Consciousness. After leaving the body the 'Sadhaka' traverses no path and thus becomes 'Karma-Mukta' and 'Jivan-Mukta'—the liberated soul.

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* पाठभेदः - गवी   ** च्छदा

उपनिषद् पारिजाता अक्षय्फल्* एक
अर्थो सद्ग्वर योगो अदेहो पुरानम् ।
बहु तीज्वानो सुशोतल् सुदर्शन्
निनायु अग्रायु परम दीफ् प्रसन्नो
अन्तर्मुखी दृष्टो निर्वान-रहस्य तती परम् गती ॥४॥

उपनिषद् —the knowledge portion of the Vedas, पारिजाता—Parijata—like celestial tree now descended on the earth, अक्षय फल—eternal fruit, एक—the only one, अर्थी—finding the real meaning, सद्ग्वर—the perfect Guru, योगी—the man who has realised the Oneness of human soul with Eternal self, अदेही—highly evolved and being unconscious of the earthly existence, पुरानम् the eternal being, बहुतीज्वानी—highly effulgent, सुशीतल—highly tranquil, सुदर्शन - with a blissful face, निनायु - the giver of, अग्रायु—the greater span of life, परम्—eternal, दीफ् - effulgence, प्रसन्नो - gives spiritual bliss, अन्तर्मुखी—inner self, दृष्टी—vision, निर्वान-रहस्य —secret of Moksha, तती—thereby gives, परमगती—final liberation.

The Upanishads are like the Parijata—celestial tree. These are to be studied in right spirit for bearing the fruit of Eternity and Immortality like the 'Parijata' tree. It leads to Yoga, which makes man realise his true nature which is inherent in him. It is not the body but 'Adeha'-soul. which needs to be realised. This is attainable through the Supreme grace of 'Shri Guru'. The devotee thus becomes effulgent, tranquil and enveloped with His grace. The knowledge of Upanishad bestows spiritual bliss, effulgence, immortality and a longer span of life This is attainable through that introspection, which alone leads to 'Nirvana'—the final liberation.

According to the Upanishads, there is no return for the liberated souls, who have attained 'Saguna-Darshan' of Ishta—the chosen Lord. The state of 'Nirguna Sadhana' is filled with eternal knowledge of Nirvana the Supreme goal.

* अरण्य् फल्

पवित्र नेत्र पश्यत मुखी* अन्तर्
बाहो बहु-दनाडी असंख्य कामू कर्तु ।
यिहुय राज्-योगी दाता पिता सुय
सर्व कांख्या सु अर्थ पूरनी ।
अन्तर्मुखी दृष्टी निर्वान-रहस्य् तती परम गती ॥५॥

पवित्र-नेत्र—the purified and sacred eyes, पश्यत् मुखी—visualize, Yogic union of अन्तरबाहु—inner and outer states of realisation, बहु-दनाडी—the 'Nadi Chakra' of Yoga known as Shat-Chakra or the six petalled lotus, असंख्य—infinite, कामू-कर्त—performs the divine works, यिहुय-राजयोगी-दाता पिता—it is that Raj Yoga, the giver and sustainer, सर्व कांख्या—all the blessed fruits of, सु अर्थ पूरनी—all the desires—material and celestial, अन्तर्मुखी—inner self. दृष्टी—Vision, निर्वान-रहस्य—secrets of Moksha, तती—thereby gives, परमगती—final beatitude or Supreme goal.

The devotee who practises the Raj-Yoga is really blessed. He visualises all the auspiciousness, what is latent in the 'Atman'-self. He attains all what he intends to have, both material and transcendental. He observes the Divinity through the organs of perception. When his vision gets highly evolved, then he knows the inner and outer phenomenon of human birth. Thus he performs all the physico-spiritual activities. The 'Raj-Roga' has its base in the 'Ida-Pingla and Sushumna'. These get interacted in the infinite ways to reach the higher state of bliss. Lord is the giver of every thing. He is the Father and Benevolent of all. It is He who meditates and works. He is ever satisfied. This is verily, attainable through self introspection, and that alone can give 'Moksha' or 'Nirvana' leading to final blissful state.

The Yogi, having realized the unity, or the identity of the Self with Absolute Brahman, experiences the 'Sat-Chit-Anand' aspect of the Lord. Verily, that is liberation.

* सुखी

निर्लज्जा रमन् परिरूफ् निदारा
सृष्टथ्यथ् संहारी प्रलय च्यथ् ।
अदृष्टो अग्रन्थो निज़ानो प्रसन्नो
आदिदीव तथ् निह्वानो निष्कल थ्यररूफ
अन्तर्मुखी दृष्टी निर्वान-रहस्य् तती परम गती ॥६॥

निर्लज्जा—without Lajja-Bija— transcending the seed syllable of supreme conciousness, रमन्—sustaining, परिरूफ—dynamism of life, निदारा—with free from materealistic tendencies, सृष्टथ्यथ्-संहारी-प्रलय—creation, preservation, destruction and final dissolution, च्यथ—absorbing in one's own consciousness, अदृष्टो—invisible, अग्रन्थो—without any bondage, निज़ानो—not to be known, प्रसन्नो—satisfied, आदिदीव—primal God, तथ्—that one, निह्वानो-निष्कल—infinite, all pervasive, थ्यररूफ—which assumes the form of existence, अन्तर्मुखी—innerself, दृष्टी—vision निर्वान-रहस्य—Secret of Moksha, तती—thereby gives, परमगती—final goal.

The Devotee experiences the supreme Godhead, which transcends 'Lajja-Bija'. It transcends all the seed syllables of Supreme energy. The Supreme power is invisible. It is without any bondage. It is infinite and cannot be known through the senses or perception. Absolute is all pervasive and assumes the forms, which are existent. Supreme spirit is the Primal self which can be attained through self introspection, and that alone can give 'Moksha or Nirvana' leading to the final beatitude.

It is meditation alone, which helps the Sadhaka to develop the power to attain 'Samadhi'. The triple distinction does not prevail in Samadhi and that is final liberation.

लुत्र वित्र न आसा न गुत्री न बाशी
न कुली न कृत्यं महानन्द रूपम् ।
शयुम-थान वासी आदि सर्वमध्यम्
जिता संन्यासी ब्यन-बिन्दु-नादी ।।
अन्तर्मुखी दृष्टी निर्वान-रहस्य्-तती परम गती ।।७।।

लुत्रवित्र—Kith and kin, न—not, आसा—exist, नगुत्री—not pertain to any Gotra, नबाशी—not need any rituals, न-कुली—neither belongs to any clan, न-कृत्यं—nor requires any action, महानन्द-रूपम्—is of higher bliss, शयुम-थान-वासी—resides in the sixth centre of Yoga, viz., Shat-Chakra lotus, आदि सर्वमध्यम्—is the begining, middle and complete cycle of existence, जिता—is victorious, संन्यासी—who has renounced everything, ब्युन-बिन्दु-नादी—transcends 'Bindu and Nad' viz., space and sound. अन्तर्मुखी—Inner-self, दृष्टी—Vision, निर्वान-रहस्य—Secret of Moksha, तती—thereby परमगती—final beatitude.

The Supreme power is devoid of any involvement or evolvement. Neither that Power is akin to any Gotra—the descendants of a particular Rishi, nor does that power requires any oblations. It does not belong to any race, and is not bound to perform any action. That power is the Absolute bliss. It resides in the 'Shat-Chakra-petal'. It is the begining, mid and end of all universal cycle. It is beyond any space and sound. It is the highest state beyond renunciation. Verily, this state is attainable through self introspection, leading to 'Nirvana'—the final beatitude.

Nirvana is a way of inner development, the realization of man's innate perfection. Those who strive and succeed attain liberation.

न जाया न जन्मी दग्द कर्मकाण्डी
यथा शान्त बस्मी अरूपा स्वरूपम् ।
सूह सर्वत्र-सुखी अदेहो समादि
अमोह् सावदानं तथ् निष्कलु निराकार् ॥
अन्तर्मुखो दृष्टी निर्वान-रहस्य् तती परम गती ॥८॥

न जाया—neither is wedded, न जन्मी—nor is born, दग्दकर्मकाण्डी—has burnt all the results of action, यथा—like, शान्त बस्मी—tranquil ashes, अरूपा—is formless, स्वरूपम्—vests in its own consciousness, सूह—Absolute, He that is, सर्वत्र—all pervasive, सुखी—satisfied, अदेहो—bodiless, समादि—in the state of Samadhi—the equipoise of psycho-physical and spiritual existence, अमोहो—has no trace of attachment, सावदानं—is ever conscious, तथ्—to that, निष्कलु—all pervasive infinite, निराकार—formless, अन्तर्मुखी—innerself, दृष्टी—vision, निर्वान-रहस्य—secret of Moksha, तती—thereby, परमगती—final liberation

That Supreme state is devoid of any bondage such as motherhood. It is neither born, thus has burnt all the fruits of action. This state is like that of 'Shanti' which reduces all anger to ashes'. 'Chitta' is formless. Thus the whole phenomenon is its own consciousness. The Yogi who realises 'Soham'—'He am I' is all pervasive. He is unconscious of his bodily frame, and gets satisfied in the 'Samadhi' where physical existence, vital breath, psychic phenomenon and the higher knowledge find concurrence in the 'Ananda'—bliss state, Verily, this state is attainable through self introspection, leading to Nirvana—the final beatitude.

It is the spiritual life that is intended for the Jivas—embodied souls to forego all that is perishable for that Imperishable liberation or the supreme Nirvana.

अहंत्व-ममता गलिथ् थ्यथ् प्रलय ना आसे
यिथु ना आसि-मीलिथ् कवलदल् जलबिन्दु ।
मध्य् आकाशो कदाचित् ब्रछ् ना आसे
लगि न-त क्या वाचि फला रसग्वनी ।
शिला जल् सग् अग्न दाह बस्मो
साद ताय् पसमु सर्व-अन्तर सृष्टी ॥
अन्तर्मुखी दृष्टी निर्वान-रहस्य् तती परमगती ॥९॥

अहंत्व-ममता — the concept of I, mine and you, गलिथ— is destroyed, थ्यथ् प्रलय— sustence and dissolution, ना—not, आसे—exist, यिथु—likewise, ना—not, आसि—is, मीलिथ— conjoined, कवलदल—water plants, जलबिन्दु—water drops, मध्यआकाशी—mid sky, कदाचित—neverupon, ब्रछ्—tree, नाआसे—do not exist, लगि न-त—cannot be, क्या-वाचि-फला-रसग्वनी—with the quality of fruit juice, शिला—rock, जल—water, सग्—irrigated, अग्नदाहभस्मो—consigned to flames resulting to ashes, साद ताय—the perfect Siddha will take you across the, सर्व-अन्त-सृष्टी—all creation inherent in it. अन्तर्मुखी—inwardly दृष्टी—vision, निर्वान रहस्य—secret of Moksha, तती—thereby gives, परमगती—final liberation.

After dissolving the false ego of 'Atma'—the dualistic approach, there can never be creation or dissolution, like the petals of lotus, which are not stained by water. Likewise, he should exist in the world like a tree which cannot exist in the mid regions of space. Can water bring the fruits and juice in a rock ? And can it burn things into ashes ? All this is impossible. Only the one perfect in Yoga can take you across this world of manifestation. Verily, this is possible only when you dive deep through introspection. That alone can lead you towards final liberation, which is verily, Nirvana.

The man who has no desire transcends the materialisic world. He attains the liberation or non-attachment with 'Deha'—body.

वेदवाख् अर्था अमृत नदी संप्रीता
अनेक प्रवाही समनय् षोडशचन्द्र कल् ।
स पण्डिता समदर्शगनी अर्चनीदीव्
सु-निर्मल तोत्री सथ् तव पाठि ।
सर्वत्र जगद्-गुरु सेवा अनन्त पूज़नी एक ॥
अन्तर्मुखी दृष्टी निर्वान-रहस्य तती परमगती ॥१०॥

इति निर्वान दशश्लोकी स्तवः

वेद-वाख्अर्था—the meaning of Vedic Mantras, अमृतनदी—the stream of nectar—the river where ambrosia flows, संप्रती—is revered, अनेक प्रवाही—flows in multiforms, समनय—will be combined in, षोडश चन्द्र कल्—the sixteenth digital moon, स—He alone is, पण्डिता—the wise and learned one, who is, समदर्शगनी—having equality with every being, अर्चनीदीव—is worth worshiping like a Deva, सुनिर्मल तोत्री – he will sing the benign song of hymns, सथ् तव पाठी—he is commissioned to be the genuine reader of the Stotras, सर्वत्र जगत्गुरु—can be the world teacher, सेवा-अनंत—serves the infinite souls, पूजनी एक—is alone to be worshipped or adored, अन्तर्मुखी—inwardly, दृष्टि—vision, निर्वान रहस्य—Secret of Moksha, तती—thereby, परमगती—the final liberation.

He alone attains the status of being revered as 'Jagat-Guru' the Supreme teacher par-excellence, who knows the meaning of the Vedic Mantras in the right spirit. In Him, flows the streams of ambrosia, presenting the dynamic look of multiforms. He is one who has attained the Yogic power of sixteenth digital moon crown. He alone is 'Pandita'–the learned and wise one, who sees everything with

equality. He is worthy of being worshiped as a cosmic deity. He is the songester of the sacred hymns and is commissioned to recite the sacred Stotras. He serves the infinite creation with equality and with the spirit of non-duality. He alone is worshiped and adored.

This stage can verily lead to immortality, If the embodied soul looks into his own self through introspection. This alone is the supreme path of 'Nirvana'—the final liberation.

A hymn of 'Nirvana-Dashki'—ten stanzas for attaining the Nirvana is concluded.*

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* To attain Liberation, a Sadhaka must attain the blessings of SHRI GURU, which is the special privilege of human life. By rightly using the physical body, a man can attain Immortality. In the human body, the Self is most manifest. He is with insight and supremely gifted with Sadhana. Thus the Self successfully illumines with the radiance of its effulgent being, the whole aggregate of the body and the organs. It is because of this that every human being with 'Pravriti'—attachment identifies himself with the body and not with the 'Atman'.

The all pervading Being is Supreme Consciousness. It is manifest as the innermost self in the Jivatman—living creatures. But it is the human frame, in which the Self shines with distinct self-awareness. This alone can take us to NIRVANA.

ओम् स्वर अन्तर् तथ निर्मलम्
शुद्धं अत्यन्त् विद्याधारम् ।
लल्-नाम लल् परमा स्वरम्
शिव-माधव नाहं परं ब्रह्म सोहम् ॥१॥

I am the Supreme self abiding in Absolute Brahman—the Supreme Being. Verily, That I am. My state of being is in the line of Shri Lalleshvari – the manifestation of the Supreme power—the 'Shiv-Yogini' – Lalita. Param Guru—the Supreme teacher is Shri Madhava, who is himself Lord Shiva in essence. I never remain in my physical consciousness and the material existences as I ever abide in the Supreme syllable AUM—the seed syllable of 'Sat-chit-anandam'—'truth, consciousness, bliss'. AUM in the essence of 'Creation, sustenance and dissolution' of the universal phenomenon, which is sacred, pure and micro self of the great 'VIRAT'— macro. The Guru is the celestial sage, who ever abides in the recesses of the inner-self.

'Although such words as 'Brahman,' 'Atman' and the like signify ABSOLUTE, yet, on the authority of the Shruti–Vedic injunctions AUM or OM stands as the nearest designation of the Absolute. Meditating upon AUM gives an image—'Visual symbol' and as a name—'audible symbol. Just as the image of Lord is regarded as identical with deity, so is AUM to be regarded as Guru. It produces the immortal energy, with measured 'EKAKSHAR BRHAMA', as enunciated in the Gita. Param Guru is the 'Vidyadhara'—embodiment of the four Vedas, six Vedangas, Dharma Shastra, Mimamsa Darshan, Tarak Shastra and the Puranas.

Mata Rupa-Bhavani emphasises on 'Param-Brahma' which is the essence of 'SOHAM'—the Supreme identity with the Absolute, PURNA—Absolute power.

कृपा करे सर्व रूगा हरे
ज्ञानी छ़ाल फिरे तान-तान व्यसरे ।

समादि-देह् समरे सयि अग्न वतूरू
अखंड यज्ञ करे अग्न प्रज्वाले ।
गीता पडें ब्यय् चेने कपाल मूच़ें
गूपालजी नाट्य करे गूपी-सहाय ।।२।।

May the Supreme God be very considerate and kind towards me ! May he wipe off all the physical agonies and psychic stresses ! May he bless me with the 'Jnanam'—the Supreme knowledge of Self-realization, so that every limb of mine be vibrated, and I may be able to experience the exalted position of Samadhi—the Yogic trance ! In this state, the mind would acquire the capacity of withdrawing from its limited waking activities into the Supreme state of self-luninous identity of Jiva and Shiva. The Sadhaka should perform non-stop 'Yajnya'—sacrifice with 'Agni-Vatri'—the ingredients of 'Homa' of his own self, to illumine the 'Agni' with the flames of penance. May the Sadhaka study Shrimad Bhagvad-Gita to realize the Supreme Truth, so that he be freed from this transient world ! Lord Krishna—the beloved of Gopis play the 'Eternal-natyam'—Cosmic dance of 'Rasa-Lila', amidst Gopis—who are none else, but the manifestation of the 'Veda Shruti-Mantras'. This is the spirit poised in mind, which dwells in illumining nature of a 'Jnani'. Thus the infirmity, which keeps Jivas—the embodied souls into darkness can be set right in the spiritual path through the grace of the Divine'.

The Yajnya stands for 'Karma-Yoga'—and the study of the Gita in the 'Jnana-Yoga' for attaining the spiritual bliss through meditation and devotion.

यत हुमसूय मदुरस् ग्यथि कनि दियें
कन्द हुहे खंड हुमि पनन् दीह।
श्रीफल् जाफल् सुफल् ह्यये
मूरिथ शेर नैवेंद्यस जय ॥३॥

Whosoever may offer the sacrifice of 'Ghee' with his all inner consciousness and also sacrifice the ego of his material existence in the form of 'Kanda'—the sweetened cone, will get the blessings in the form of 'Shriphalam'—the Siddhi aspect and 'Jaya-phalam'—the Riddhi aspect of Lakshmi-Ganesha. The Sadhaka will offer the 'Naivaidyam'—Sacred offerings to the Supreme Lord at the altar of Cosmic confluence. Thus he will receive the grace of 'Truth-consciouness-Bliss'—all in One Divinity.

Our true nature lies is the dynamic growth of our whole being. This nature comes not by describing the formats of the Divinity, but by transcendence alone. There is thus a converse in virtue of which the essential characteristics of man outgrows Being. It becomes identical with the Transcendent of Being. The positive fact and real life in the essence of 'Homa', which recognises a look of 'Light' is the 'Truth'. It is, verily the 'Prakasha and Vimarsha' as enunciated by the 'Sad-Guru'. The grace of Guru brings bright realms in the Yogic-path to know all, what is immanent and transcendent. in this life and beyond.Through the 'Homa'—the Sadhaka is eager to know all and is guided by the dazzling light of Shri Guru, who offers 'Shriphalam' and 'Jaya-phalam.' Thus the eternity of Time is vibrated in the very self of the Sadhaka and attains the perfection in Yoga. Yoga is a serenity from matter into timeless Self.

सभिव ञ्यकारन् कि—न् अकुय ब्वय्
पान-ति ब्वयि कँह् यिहुय् अकुय्
यज्ञस् ब्यह्य—त बस्म कियवे
अंग न ब्वयि—कँह् आंगन् द्राव ॥४॥

The triple cause of the universal phenomenon must always be in poise. The three states of Supreme realization is in the dynamis of 'Shiva-Shakti', where there is no trace of ignorance. The physical sheath is subject to mutations or changes. It is a natural phenomenon, but what is beyond mutation is the Supreme self. This self in non-dual, eternal omnipotent. There is a higher consciousness always above you, of which the supramental is the summit or the source. The Supreme Spirit is 'Anadi'—the causeless cause of all the Devas. This is termed as Divine awareness or the source of 'Primal-Yagna', which reduces all the psycho-physical sins into ashes through the penances put in 'Sadhana'. 'Sadhana' is the practice of Yoga, by which 'Siddhi'—perfection is attained. One transcendental Reality underlines all diversity and is the indwelling self in every living being. One Effulgent Being is manifest in many ways. The Sadhaka is seen dancing to the tune of the Lord in ecstasy as all the superimpositions of 'Maya' have been destroyed. The 'Anga'—or the Jivatman is the micro manifestation of the Lord, which is to be realized in all the forms and manifestation.

The Atman is unbroken. It is Akhanda—the partless. It is whole. Matter is a limited form, hence impermanent. Limited power exists in the form of the 'Ichha-Shakti' of the individual. Abundant time is needed for the successful undertaking of all human activity.

पाताल-छ़ाल फीरिथ् तां खडुम्
भ्यचि़-त कञान् मन्जि़ अनुम् पय् ।
अद नद वुडुम्—त गल मद प्यवुम्
प्रबातु साथ् स्वथु प्रज़ालु-ता ना किह ॥५॥

I wandered in all the ten directions; went into the 'Patala lok'—netherlands and tried my best to see the Supreme Power. I went into the hermitages to see Him, but found His traces in 'Soil and Stones'. Literally 'Soil-Stone' refer to the 'Shailaputri' aspect of the Divinity or the primal earthly existence. 'Prithvi-tattva' is the basis for true 'Sadhana'. I made myself confident to perform the daily oblations and sacrifices. I identified myself with the early dawn, which makes preparation for 'Prakash'—the Light of Yoga and awareness. It is the higher effulgence. In the Yogic process the physical sheath becomes a vehicle to attain the eternity.

In realizing the Truth the 'Jiva' becomes identified with the beatific experience of Absolute Oneness. The individual soul withdraws from all limiting adjuncts, and realizes his essential unity with the all-pervading Supreme-Self. This is not a state of complete isolation of the Self from the entire objective universe. It is far more than that. It transcends body. 'All this—the entire universe of living and non-living is moved by consciousness, supported by consciousness, guided by consciousness and has its being in consciousness. 'Jivatman' and 'Parmatman' are intimately connected. The one points to the other. 'Sadhaka, Sadhana, and Sadhya' are in unison. The realization of the identity of this triple thought woven with the spirit of unity is the Supreme knowledge. It means the culmination of all that the Sadhaka can aspire. All the elusions are removed and the Sadhaka attains the beatitude.

हिञ्गि अग्नि पाताल गगन गमे
मूरत् ना मूरत् पाँच् तत्व् ।
चीतन् मले शून्य तिह् गले
शन वूनिय् साछ्यस सत् ॥६॥

When the Sadhaka attains the Supreme state of Chaitanya, then alone, he realizes that there is nothing which exist except the Supreme self. Neither there remains the form, nor 'Pancha-tattvas'—the five elements viz. Agni–fire, Vayu–air, Jala— water, Prithvi— earth, Akasha—space. All the universal phenomenon can be under his free-will. Patalaloka— the netherlands can be trimmered and the sky lowered by him. These are just the psychic powers attained by a Yogi, who transcends the five elements and the sixth subtle force of 'antah-karan'—the inner instrument popularly termed as 'manas'—'mind.

Beyond the 'life-world' is a mental plane, a world of mental existence in which neither life, nor matter, but mind is the first determinant. The mind— the psychical and the intellectual being is free to exercise the functions. For the 'Purusha', there is a pure 'Mental-Being' and his relations with 'Prakriti' are determined by that purer 'manas'—where there is no scope for 'Shunya'—void Thus the 'Sadhaka' in that supreme path also experiences the seventh 'Prakriti'—the primordial nature both static and dynamic. The realization of the Divine in the Prakriti aspect is a certain kind of living cognition—covering both intuition and revelation.

'Avidya' has an apparent existence. It imposes form on the formless. It apparently limits the limitless. Avidya or ignorance creats a semblence of separation between the individual soul and the Supreme Self. One Infinite self is apparently manifested into numberess finite souls.

श्रासे ब्वयें न-श्रासे पान्
नासे ग्रास् करे पवन् ।
रस् कासे ना किह् फासे
ना सोर् काँह् श्राँ सीर ब्वय् ।।७।।

I am not the physical sheath, as the Divine has no such dimension. Neither is any dissolution nor any annihilation, It is through Yoga alone if the Sadhaka attains the psychic power to have control over his vital—'pran-apan-vyan-saman and udan'. 'Prana' moves in the upper part of the body, and is pre-eminently the breath of life. Because it brings the universal force into the physical system and gives it there to be distributed in the physical existence. 'Apan' is situated in the lower part of the trunk, it presides over the lower functions. It is intimately connected with the process of decay and death. It is the breath of death, for it gives away the vital-force out of the body. 'Vyan' pervades the whole body and distributes the vital energies throughout the body. 'Saman' is situated in the centre of the body and regulates the interchange of the 'Prana-apana'. It maintains the equilibrium of the vital-forces. 'Udan' moves upward from the body to the crown of the head —'Yogic Sahsra-ara', and is a regular channel of communication between the physical life and Spiritual life. Those not conversant with Yoga are caught in the noose of deaths when the rope of bondage is not torn off. There is no 'Higher secret' except 'I' exist in the realization of the Divine.

By virtue of self-discipline and through the grace of the Supreme Lord, the seeker realizes Brahman and imparts the sacred knowledge to others, who renounces all the material existence for knowing the 'Ritam'—the right knowledge.

द्रायस्-त न्यॆर वनु आवह्यम् जं.गे
च्य् न-त कारुन् मंगे कस् ।
रङ्गा रङ्गी गुल् पचंलिह्य् म् अंगे
म्य न-त व्यय च्यत्थ् च.यङ्ग कस् ।।८।।

When I started my journey towards the realization of the Supreme-self, you were very much there to greet me. To whom should I call for, when you are omnipresent and omniscient ? I, through your mere glance realised the various Yogic postures in my own physical being and I got evolved in the aura of higher consciousness. It was all the 'Chitta-tapasya' which stands inherent in conscious force. It manifests itself as energy full of sub-mental sensation. It is free in its activities. It is sovereign in its will. We have to conceive the Divine within, behind all our experiences. That is our real self.

Through 'Yoga'—a Sadhaka becomes identical with the Divine. He knows the Divine and lives in the Divine, also invites Divine to live within him. In a sun-blaze of joy and absolute power, the Sadhaka breathes the Divine flavour and experiences the vibrations of 'Ideal throne' of Shakti in his nerve and cell. It moves, where there is no thought. It is the perfection of spirit's wider identity, where the bliss of others is experienced as the ambrosia of human aim. Ishvara is the highest manifestation of the Absolute in the relative order. We have diverse divinities within us according to our creativity, force and action. Divinity helps a seeker to take refuge in Him through the modes of Sadhana.

पदवी विना मा आव् पाद्
वादा पॖरॖख आद् छु वासा ।
अकनु नावद् प्रकन् खासिय्
परम् पदय् परमानन्द् हासिल छुह ॥९॥

Unless you attain the supreme state of 'Sat Chit-Anandam', you will not complete the cycle of your human birth. Supreme path is in the mind naturally settling upon the Highest Truth, the root of all existence as well as of the senses. Hence make a dedicated life to transcend, where you will find the Supreme Abode. That state alone will give you the sweet-ambrosial results of tasting the sweet 'Mantras' in the cups of evolved 'Prakasha'-- the illumination. Love for the Supreme never ends in sloth or idleness. By the withdrawal of instincts from the 'Ahankara'—lower ego, and directing the energies towards the Supreme Soverign Parmataman, the Sadhaka unifies his activities with the Supreme cause of attaining the realization. The distinction of 'Vidya-Maya-Prakriti' etc. disappears in that illumined soul. He will speak the 'Truth' realize the 'Truth' and will only initiate the Truth. His cups of bliss will be the fountain head of the 'Kundalini Shakti'—the serpentine energy dormant in Jiva—the living being. The steadiness and unbroken continuity is necessary in spiritual practice. The main purpose of spiritual endeavour is to purify the mind. This is possible only when the exalted position of the Lord is crowned in the 'Sahsra-ara' of the devotee. Verily, this is the exalted position of immanent Divine.

रूपाय् ता यिह् आयिय् वरा
नरा निरालम्बा रूफ् ।
कृपापर आनन्द जान् वरा
अवतार—रूम - रूम रूफ् ॥१०॥

'Roopa'—the descent of the Lord as 'Avatara'—incarnation is manifest in the 'Jivatman'—the embodied soul. It exists in the Cosmic principle of existence. It is very much functional in the organism of 'cell and nerve'—which is spiritually evolved in the 'Kundalini shakti'. The Divinity exists in Itself and is in no need of other support, as It is causeless. The Sadhaka is verily the manifestation of that All pervading energy. The 'Jiva'– animate being can experience 'Ananda'—the bliss, when he attains the blessings and kindness from the Divinity. In the perfect man the primary instincts based on 'Karma-indriyas' and 'Jnana-indriyas' are all equipoised. Before the Supreme realization the 'Aham'—the ego supplies the support of all instinctive reactions, but in the 'Roopa'—the 'Saguna' the formative aspect of 'Sat-Chit-Ananda', the love of Divinity never ends. A man can expect to be free from such misery only after the realization of Truth. The senses of sound, touch, form, taste and smell are the causes of pleasure and pain, but the 'Pravritti of Sattva' —the principle of assimilation, equilibrium and harmony always helps a Sadhaka to transcend 'Rajas and tamas'. The 'Sattva' has its strongest hold in the mind, but mostly in the process of intuition and devotion.

The seekers attempt to create a synthesis of diverse elements. The primary elements that emerge from a blissful blend become a base for an integral vision, as we observe here.

स मुद्र प्याल—त मदुर वासन्
अवय् क्या सन मंग तय् ।
ज्ञान रूप—त शून्या आसन्
असुन न—आसुन् सूतिय् छुह ॥११॥

The cup filled with Divinity is as sweet as honey. It is the ambrosia and vital force of life. I need not long for anything, except the constant flow from the Divine cup. The Divinity in reality is in the form of 'Sad-Vidya-Jnanam'—the true knowledge leading to Immortality. When a person accepts the Supreme Spirit as the highest goal and strives for its attainment, there and then begins his spiritual tendency within the 'Antah-Karana'. The 'Jnanam' therefore, is neither in apprehension or misapprehension of the self, but it is the realisation of self with respect to 'Jivatma'—the micro and 'Virat'—the macro. The finite self cognizes 'Avidya'—illusion, thus hiding its true nature as self-luminous consciousness. It is 'Shunya'—the void state, as experienced by the Yogi. The Divinity is both existent and non-existent, which is the integration of all differential forces. This is the Supreme Secret. Moreover, 'Shabda'—the primal 'mantra' can communicate what no other means of 'Vidya'—the knowledge aspect can do. Indeed, the real knowledge of 'manifestion and non-manifestation' is attained only, when the 'Sadhaka' attains the faculty of Divine insight or mystic intuition, by which he transcends the distinction of intellect and solves the riddles of reason.

What is the innermost being of the 'Atman' but joy ? Hence there could be no act of material existence, if it does not recognises bliss. The Sadhaka must see this Truth to grow in him with his awakened 'Antah-Karna'—the inner eye.

यवय ज्ञान बक्चिश् करे
तवय् ज्ञान ग्रादरे पान् ।
यवय प्याल बस्मूय करे
तवय लय् सुमारे स्मरे पान् ॥१२॥

The inquisitive 'Bhakta' must meditate upon the Divinity. During 'Sadhana', he would, as a result receive the grace of 'Jnanam'—the Supreme knowledge of the self, which is the intrinsic characteristics of a Yogi. As and when 'Hiranya-garbha'—the cosmic-womb would dissolve the whole creation, 'the great yogis would then realize their ownselves by meditating upon the Self. 'Ashta-Siddhis' or the eight perfections in Yoga are but the psycho-physical perfections in an illumined soul, but the aspirant for Truth transcends the 'Siddhis' to reach to the Divine and be in communion with him. In the state of 'Samadhi', perfection can be said to be filled with truth. The knowledge that is gained from testimony and inference is about common objects. The Upanishadic truth is that a higher power enables us to grasp this Central Spiritual reality. Spiritual things require to be spiritually discerned. A true Yogi is never bound by time, as the time is but a dimension of the universal phenomenon. Reality or the Lord is only One without a second. The great Yogi reduces the seed ingredients in totality, and is ever transparent in his 'Dhyanam'. One who has the wisdom of seeking, will be absorbed in 'Samadhi'.

For attaining 'Samadhi', the seeker has to undergo the penances, self-discipline and devotion. This is the path of spiritual life, where Lord is ever manifest beyond the panorama of dualities.

युस् तौख् त्रावि-त् मोख् मिलावे
प्रयना प्रयम् लागे प्रार् ।
वथरि ज्ञान-त् पान् तलाडें
शून्यस् शून्या सूत्य मिलावे ।।१३।।

Whosoever, shuns all the sufferings and embraces the Divine Being at all moments, is illumined being. Being conscious of 'Pranayama'–the inhale and exhale of breath, he will meditate to reach to the higher dawn. There he would find that body is not the Self. In that state of realization, he will be charged with the Infinite grace of Divine Companion. Thus the 'Sadhaka' will be cradled in the lap of 'Jnanam'. He will also have the faculty to unite and yoke his finite self with the luminous Infinite Spirit, like 'Shunya'—the void amidst void. He will join the 'Timeless'. The figures and forms of Eternity will greet him in their spirit. The ineffable shall find a secret voice and will make this mortal body the vehicle to reach the godhead.

A finer substance in a subtler mould will embody the Divinity. Omniscient light will be experienced in its native style and loving tongue. This state will be beyond the glory and fall of life. There will be no countless journey and the perfection will take him to the inner-recesses of the 'Nirakara'—the absolute formless, through deep 'Bhakti'. We never perceive 'Nirakara' in a form. When a person realizes the Truth, to him the Internal Ruler is his own immortal Self. Everything else but Him is mutable. All miseries of the 'Jiva' are owing to ignorance.

स्वर र त्रावि—त् त्रहा ना मंगे
तीर् लायि—त त्रावे संग।
शेरे गंग—त्—न्यथूय नावे
द्रह् पाथि—त अर्जुम् ब्रोंह ॥१४॥

If a seeker disowns the Spirit's call and goes after the mundane existence, loses all the purpose and charm of his incarnate human frame. It is like to throw an arrow and then to flee. His arrow must pierce the 'Shat-chakra'-known as six mystic lotuses, namely 'Muladhara, Svadhishthan, Manipura, Anahata, Vishuddhi and Ajna chakras'. The Sadhaka must be quite vigilant about the Yogic experiences, charged with the piercing of mystic chakras. 'Sahsra-ara'—the thousand pettaled is the Sacred Ganga, which flows from the crown head of Lord Shiva. When one realizes the flow of energy or descent in the 'Yoga-Krama', one need not be garbed with the mundance shapes of transient world. It is a process in unending process—a constant 'Yoga-Sadhana'. Here the 'Prakriti' seems to mould the human life. Yoga is to move ahead for the Soul's journey towards the future destiny. It is to build a room for timelessness. 'Jivatman' must arise and vanquish time and death. Life never ends at death, it is a process to reach to the conscious entity, where finite things merge with the infinite.

The Truth is 'Brahma Jnanam'—the knowledge of the Absolute. A man must understand what is 'Nitya'—the eternal. He who establishes his identity with the 'Nitya', is ever satisfied and is never conditioned with name and form.

शून्याह् अंशा श्रायाम् श्रथे
गंज् सुमारुम् तवय् सूत्य ।
यव-सूत्य-जन् व्वपदावुम्
तिय ठहरावुम् मनस-सूत्य ॥१५॥

I could get hold of a fraction of 'Shunya'—the void, which is Ultimate. I therefore, continued my efforts to realize nothingness. This process enlightened my own being like the ingredients of 'Homa' to be offered to the Lord during the 'Homa' of self-analysis. Self is not for negation, it is for realization and assimilation, to establish the eternal identity. I realized in my mind that the real path is in consciousness manifest through the mental mode coincident with the object. It is the 'phala'—the resultant force of our actions.

The object to be perceived is 'prameya'—which is all pervading consciousness. This 'Brahma-chaitanya' is to be perceived, at it is the object of knowledge. 'Samvid' —the pure consciousness is recognised as the resultant knowledge. It is because of self-luminous pure-consciosness that the Subject—'Jivatman' knows and the object—realization of 'Paramatman' is known. Man in the manifestation of the Absolute. The radiance seen in the Absolute is thus reflected in the 'Jivatman'—the micro self. Therefore, manifestations are due to the varied mental modes. The best proposition is to concentrate on the Absolute.

Mind is the human faculty to react in all the directions. Its control is very essential to reach to the inner-recesses of 'Atman'. Mind must be purified through 'Dhyanam'–meditation and conceatration. 'Dhyanam' helps to recognise the identity of soul with Ṡelf and concentration is a process to be in tune with the Lord.

ग्वारिथ् समूरिथ् शून्या खाड्ग्
पारुद् मारुम् तवय्-सूत्यय् ।
पंच्-अग्ना लालचड़ा वुम्
ग्वाश् प्रज़ालुम् तवय-सूत्य ॥१६॥

I could realize 'Shunya'—in all the manifestations as seen in 'Prakriti' the primordial nature. It was a uphill task like dissolving mercury. I could, therefore, lit the 'Panch-Agni'—five sacrificial fires, viz. 'Brahma-Yajnya', 'Deva-Yajnya', 'Pitri-Yajnya', 'Atithi-Yajnya' and 'Bali-Vaishvadeva-Yajnya'. 'Brahma-Yajnya' is the Supreme sacrifice, giving and surrendering all at the feet of the Divine. It is also known as 'Jnan-Yoga'. The study of scriptures, meditation, Japa and concentration are the pillars, upon which a 'sadhaka' can perform this yajnya. 'Deva-yajnya' involves the worship in which Ganesha, Devi, Surya, Vishnu and Shiva are adored through Sahsranamas— the thousand attributes of the Devata. In 'Pitri Yajnya', the deceased or manes are given oblations at 'tirthas'—like Vitasta, Ganga etc. It involves 'tarpana'—water oblations. In 'Atithi Yajnya' a Sadhaka must treat every soul, as the manifestation of the Lord. All animate things must be offered food, etc,, in the 'Bali-Vaishvadeva Yajna'. This whole process has taken me to the 'Shunya' state of existence. It is that complete and whole phenomenon, which throws 'Prakash'—Supreme light.

'Homa' is the Vedic ritualism. All 'upacharas' and forms of worship are the elobrations of five offerings. All-pervading Absolute is itself the deity fit for worship, when qualities are ascribed to it. 'Prakriti' or nature forms the material with which the Lord is to be worshipped.

न क़रुम् रुत् न यछ ज़ानुम्
ज़ि रुतुय न-त रुतू किह क़रुम् नाव ।
मूद् मुतुय् दोह् संदारुम्
न-त ज़ीवन्तु मारु माव् ॥१७॥

Neither I could know, 'Ichha-Shakti'—the will Power, nor I could do anything gratifying. I felt myself only static. I was dormant and ignorant. Under that spell of ignorance, I could asses that I am physical entity. Through 'Sadhana' I regained my consciousness and reassured that I am not only physical-sheath but beyond. I am 'mental sheath, 'vital sheath', 'knowledge sheath' and above all the 'bliss-sheath'. I could understand through the grace of Divinity that 'birth-death' is not characteristics of 'Atman'— the Self. I am immortal and to transcend death is my own 'Svarupa'—real nature. Lack of knowledge is non identification with 'Vijnyanamaya Kosha', thus man is bound to be in the whirlpool of transmigration of the soul. 'Avidya'—ignorance superimposes in such a manner that the intuitive mind becomes subservient to the 'time, place and situation'.

When the world of duality is destroyed by meditating upon the 'Ishta'—the chosen Lord, there arises an everlasting satisfaction of 'Sattva'. There begins the new inpressions of non-duality by means of discrimination between the 'Deha'—the physical body and 'Atman'—the immutable mysterions creativity. The ' Jiva' as a centre represents 'Aham' —the higer Ego in the process of 'involution and evolution'. This all happens under the directive of 'Chit-Shakti'. It is self of bliss and lustre of consciousness. This is beyond 'Dharma' and 'Adharma', and a transcendent stage of the luminous self.

अागर्-फीरिथ् ताय् ग्रज़ोम
वुगवाञ्न्. डूरुय सगावु माव् ।
अोरय् कृपा तिह आलम् बरुम्
योड् किह् न स्वरुमाव् ।।१८।।

Through Yoga, I became conscious of the Primal Source. I screamed and roared. I ploughed and irrigated the channels of my mystic 'chakras'— the psycho-spiritual centres. I longed for the Divinity. In return, the Divinity picked me up and showed the height of self realization. I was in delusion and became united with the Spiritual Being.

Through the purification of one's mind, a Sadhaka destroys the impression of his actions. The purified mind abiding in 'Atman' enjoys the Supreme bliss. The bliss arising from absorption in the contemplation of the self cannot be described in words. It is a realization and an experience. It is Divine Communion where there is a sudden touch of 'Shakipat'.

On one side the seeker is aware of an infinite and self-existent Divinity and on the other side, he becomes aware of the same Divinity in effectuating 'Consciousness', which is charged to manifest in universal 'Time and Space'. If one disbelieves ones own experience, then how can one know the truth by anything or by mere reasonoing ? Spirituality ascends logic, as it has its roots in direet experience. Consciousness is eternal, hence existent. It is the source of realizing the non-dual nature of the spirit.

Shiva is the 'Ishta-deva' par exeellence of the yogis, Yogi's realization is fully reflected in 'Yoga-Mudharas'—the yogic postures. His self is to be vibrated through the channels of 'Ida, Pingala and Sushumna', representing the son, moon and fire in the 'Yogic Dharnas'.

प्रबा ती-ज़्य व्वन्दि ग्रादरुम्
रूम-रूम ज्योथ् तरूमांव ।
कृष्णा-रूपी ब्रह्मा स्वरिथ्
स्मरिथ् विष्णु महेश्वरा ।।१९।।

The flame of realizing the Supreme Self grew in my being and all my 'nerves and cells' got charged with the Yogic-flame, in its eternal nature. I could found non-dual aspect in Lord Krishna, who is the manifestation of Brahma, Vishnu and Maheshvara. All these triadic forms of the Divinity are the forces of creation, sustenance and dissolution in one Yogiraj-Krishna. A Yogi seeks to substitute in himself for the integral action of the 'lower-nature' working in his being and sees unity of thought, purpose and action. Yoga is an application, for the process of Divine-revelation of the Supreme force through 'Tapasya', by which the 'Purusha' created the 'Prakriti.' It is He who supports it and at the end of the cycle destroys it. Yoga is the union with the Divine. Union is either transcendental —above the universe, or cosmic and universal or individual. To enter into relation with the Divine either in form or formless is Yoga. A Yogi is already established in realization, and in him the waves of consciousness are always illumined giving effulgence to others.

The right procedure to remember the Lord as Brahma, Vishnu and Maheshvara is to have pure intuition, which can be attained through Yoga and Sacrifice. Homa is oblation in fire. 'Vratta-and Japa' are remembering of the divine name and above all meditation is the Spiritual discipline.

गवर - म्वखि ध्याना द्यायिरे
चरणा हृदय कमल् ।
तुल पवन् मूल शून्या
ऊर्ध्वमुखी गगन मण्डल् ॥२०॥

The Sadhaka-Seeker must learn to meditate upon the Divinity under the proper guidance and initiatation of Sad-Guru. His fect should bloom forth in the Seeker's heart The Bhakta must worship the Guru's lotus feet with devotion in heart, like 'Amrita' He should have full control over his 'Pranas' breath—the vital force and maintain the 'Pranayama' to reach to the 'Shunya' state, which is in the higher realms of Conciouness. The sceker must ascend from dawn to higher dawn. After creating 'names and forms' the Supreme remains established in his own nature. He remains immutable. For interpreting the things of the world, Praty-eksha'—perception and 'anumana'—inference are important, but in realizing the Truth, only intuition can be the possible way to have the 'Sakshatkara'—the direct union. Here the mind does not get disturbed, is not restless and always vibrates with the need of mental action to have the glimpse of the Supreme spirit, under the command of Shri Guru. As 'shunya' has no limit, so the Yogic Sadhana can ascend, to the higher space where the trinity merges with Virat—the macro Spirit. The Yogi thus goes ahead the eternal and temporal regions.

Obeisance be to Shri Guru, who has the brilliance of a thousand rising sun ! By meditating upon the Supreme Truth, there must be a mind, which can synthesise all the diverse manifestions, apparent and non-apparent in this triune world. The pure consciousness will make us 'Urdhva-mukhi'—evolved and thus the entire universe will be absorbed in 'Virat'—the macro.

नाना - रंग् शाख़ चतुर्वीद्
पानुय् मान् तह् नद् सग़वान ।
नाना - प्रकार ध्यानुक् थाना
ज्ञाना नामा अनीक वन् थाना ।
पूरक् मनय् स्मरे निराकार् ।।२१।।

The four Vedas have its source in the 'EKAM'—the unity of one single cosmic principle known as 'Hiranya-garbha'— or the cosmic womb. The 'Rig, Yajur, Sama and Atharva Veda' are the four different systems to understand the 'Ekam-Sad'— 'Truth alone is only One'. Various are the ways and functions to reach the Divinity. Various facets refer to only one Supreme Energy that is seen diversified. The Vedic thought has grown in multicolours, presenting ever new dimensions of one Godhead. The reality is One, but the men of intellect represent Him variously, according to their finite understanding. This Supreme knowledge is revealed to the Rishis. Many 'Brahman-granths', 'Arnyaks' and 'Upanishads' were discussed, enunciated upon and given to the Seekers in the form of 'Shruti and Smrti'—the revealed word and the codified word. The Shrutis are the fountain head of all knowledge, known as immanent and iranscendent.

The true knowledge is like a river, which irrigates 'kshetra'-the human soul and gives water to quench the thirst without any discrimination. Such is the attitude of the Vedic injunctions, that imply on the Sadhaka. Various are the ways to look into the dimensions of the 'Sakar-Ishta'—the chosen deity and to meditate upon 'Nirakara'—the Absolute formless Power. The Seeker must practise the 'Puraka'—a procedure of Pranayama to awaken his 'Kundalini-Shakti'. It will lead to 'Jnanam,' which is a way to final liberation It is verily, the richness of the spirit to be always in communion with 'Nirakar'—the formless Reality.

सारिथ् गट्ठु त्राविथ् ग्वाशस् चायस्
मारिथ् सारि इम् च्यानि पांछ् इन्द्रय् ।
तवय् सहज़कलि यूग् सादिथ्
सर्ववादि ज़ानिम् ज्ञान-पानस् ह्यु हु ॥२२॥

I moved in bewilderness and was in the dark atmosphere, but I left that dark stage. I entered into the realm of 'Prakash'—the illumination of Self. I shunned all the attachments, which aie akin to 'Indriyas'—the sensual motor organs. It then helped me to climb to the higher stages of the Yoga in 'Sahaj-Kala'—the innate aspect of the union of 'Jivatman' and 'Parmatman.' It is the most perfect union with the Divinity, which is innately close to every 'Prana'—the vital breath of a seeker. I got the clue of Reality—the true knowledge. It is the 'Atma-bodha'—the secret of the self. 'Atman' never undergoes change. Change is due to time, place and situation, which occur only in material objects. It has been experienced by the Yogis as immatable, incomprehensible, attributeless, and free from all other traces of matter. A 'Jiva' other than Yogi is conscious of the physical existence. He regards himself subservient to time, space and the law of causation. 'Atman' in reality never becomes a 'Jiva' the embodied soul.

The aim of human life is to transcend the mundane life. A Sadhaka must affirm that the eight perfections are not the only criterion of Yogic-Sadhana. But the evolvement of the spirit is to realize the Truth. The 'Pramata-Prameya and Praman' must always be in equipoise to understand the 'Trinity' as seen in the cosmic world. Change is for human perfection and hence needed to attain the Immutable state.

दरनी प्रावूम्-त स्वरने प्ययस्
हरा व्वञ्य् चूय् बर् वुसरुम् ।
दिम कोसुम् ज़रि ता श्रासुम् च्यि
श्रास् करूथम्-तय् खास बरमू ।।२३।।

O Lord Hara ! You absorb the all-pervading nature and creation in Yourself. Be kind enough to open the gateway of Your abode. I could realize this only when I meditated upon the effulgent Spirit within my own being. I found all the flowering of yoga within my own orbit. Since I had the firm hope and then I experienced the realization of the Supreme Spirit. I found Him in the earthly existence, but in my inner thought, I realized that 'Hara'—the force behind all annihilation is everywhere. Your Majesty lies in giving purity to every atom, which submits at Your feet. Wherever, I put my feet, I found You and me alone. A 'Sadhaka' sees a gleam of light emitted by the effulgence of Divinity, in the state of wakefulness. Hence the 'Prajna' intellect goes from dawn to higher dawn. So I have come at your feet. Grace me with your compassion and create steadiness and unbroken continuity in my spiritual practice. The mind will continue to meditate upon 'Hara' and His blessed attributes, even when the body is functioning the obligatory actions.

The thirty six tattvas are evolving from the 'Prithvi tattva' to 'Shiva tattva'. These are the evolutionary steps to understand the formless Shiva, who is Absolute, Existent, Timeless, Changeless, Causeless, Numberless and Immortal. He alone is all merciful and will fill my spiritual pitcher will His Supreme Compassion.

सहज॒ सिपर॒ पूरिथ् द्रायस्
दितिनम् जह्-पर् शाही-त॒ शाह् ।

हिश् छ्चस् सहज़स् लागिथ् वाहज़न्
ह्यति वाह-ज़न् तोतन्-त हार्यं गिन्दिम् ।।२४।।

I put on the 'Kavacham'—the armour apron. It is of the 'Sahaj' form. I have started my journey to reach the spiritual heights of the Absolute. Since 'Sahaj' is the life principle, it is neither intricate nor disturbing. It is the equipoise of human existence in relation to Spiritual awakening. I just experienced all the glamour, excellence and aura in my being. All effulgence and radiance is welcoming to my being. I experienced balance and uniformity in my physico-vital existence in this very 'human-frame'. where 'Jivatman'—embodied soul resides. I experience the same 'Jivatman' with the same effulgence in birds and other species.

The body, senses, mind and intellect engage in their respective activities with the help of 'Chit-Shakti'. It is inherent in 'Atman'—the Self, just as light is inherent in the solar system. 'Atman' remains uneffected, because it is the causeless cause and transcends every Sovereign Spirit. It is, therefore, the conscious entity.

The 'Sahaj' form alone is the right way to be in tune with the vibrant breath of 'Virat'—the absolute. In the human life, 'Sahaj yoga' is considered to be an advance step for reaching the goal. The goal is Supra-mental consciousness, where the mind is not absorbed, but where only thoughtlessness prevail. It is not a psychic phenomenon, but a spiritual way to realize the 'Ritam'—the right source.

पूरिथ् सहज् सिपर-तय्
तुरगस् ज़ीना लगू रव् ।
पोशनूलन् तय वीना वज्
करानी शंख-शब्द तय् ।
गंटा वायान् क्रियनद् बुज्
दिवान् छ्यस शंकरस गड ॥२५॥

I have covered all my limbs with the sheild of 'Sahaj'—the basic fundamental principle. The horses of the sun have been adorned and saddled to prevent darkness and make world conscious of 'Prakash'—the illumination. 'Poshnool'—the songester bird sings the tune of Vina—the flute. The tune of self gives rise to the sound of the divine-conch, which represents the combination of 'AUM'—the eternal word. The 'Kriya Shakti' is created by the ringing of bells and Lord Shiva is offered the water of our tears full of love.

'Ichha-Shakti' and 'Kriya-Shakti' is very much needed to reach the heights of 'Jnana-Shakti'—which is the source of Shiva-consciousness. Shiva is the form of my Guru. He is the absolute power of His will. He appears to be many, possessed of manifold shapes and hues. He vibrates in the primal Sound 'AUM'.—the rediance of which illumines the whole universe.

Various are the modes of Sadhana, which an illumined person carries out on gross physical plane, but his mind is intent upon the Subtle principle of 'Atman', where the 'upadhis' of the gross body can never interfere with the illumined self. The macrocosmic and microcosmic differences vanish when a seeker identifies his all with Shankara—ihe Highest Divinity in the cosmic scene.

ह़ाल् मालि तय ज़ाल् वहारे
प्रान् लाडे मारे मीन् ।
रूग् गालि-तय् यूग् संदारे
बूग आहारि करे शरीर ॥२६॥

The Sadhaka must be aware of his own state of existence, while he would be visualizing the vast expansion of the world. He would be, looking after his 'Pranas'—the vital-breaths and making every effort to subdue his sensual organs. He must be quite vigilant. while casting off his net to catch the fish in the form of his own sensual feeling, He should be in the process of curbing his physical and mental agonies alongwith developing the process of 'Dhyana'—meditation. This physical sheath of the human life runs after the 'Bhoga'—the worldly enjoyments. In a serious effort to overcome the weakness for 'Bhogha', a 'Sadhaka' must transcend the physical senses. Scriptual texts gives us indirect knowledge and from reflection on the great sayings of the texts arise the direct experience. The great saying. 'He am I' is the direct cause of illumination. A Sadhaka is thus the enjoyer of the Existent. He does not get confused and is not trapped in an error or illusion. In those sayings, the bliss of 'Atman' only prevails.

The net of physical scene must get contracted by the Yoga for self introspection. In the objective meditation, the Ideal may be associated with or conditioned by a sound or a form. In the Yogic Sadhana, the seeker makes the 'japam' of 'Aham Brahmasmi'—I am Brahman. While making constant japam, he meditates upon the Divinity with the word and its reflective meaning. He thus understands the ineffable experience of formless.

सूर् गौव् सुप्वलि अंग् मेलने
अंग् सवारे बंग निवारे
यिह् न फले तिय वले
जन्त्र् तन्त्र् अनाहत् अनामय् अक्षय् ॥२७॥

When the shackles of illusion are cut, then man becomes free in 'karma'—actions. The spirit alone unites with the cosmic entity. Every limb gets merged with His limb and thus the illusion of 'being the body alone' will be over. Whatsoever will not flower in the sacred 'Sadhana' or Yoga, will never materialize. Through the 'Sadhana' of 'Yantra-Tantras' of the Shakti, tradition—the Supreme is experienced as the Divine Mother. The Mother-Creatrix is the Sovereign Supreme who presides over the intellect and mind. She is the force par-excellence in vibrating the 'Sadhana' to reach the point of perfection. The same force is 'Anahat Chakra' or the subtle centre in the psychic existence of a seeker. It governs the emotional aspect of a Sadhaka. The Soul is, according to the Yoga system, connected with the small outer personality by certain centres of consciousness. The Supreme self is 'Anamaya', it helps 'Jiva' to be in perfect harmony. 'Akshaya' is the world soul, which presides over the cosmos. The Absolute absorbs all the attributes, what the human emotion subscribes to the Divinity.

As the mind gets strong, to yield clear vision and blessed qualities, a 'Sadhaka' should cultivate single—mindedness by holding firmly to the central ideal of yogic 'Sadhana'. It will help to discover the supreme unity underlying the diversified universe of Immutable Brahmen. Conseiousness is at play with Being, when the 'Sadhaka' knows that the mystic syllable 'AUM' is the source of Luminous mind. This imperishable 'word' is the synthesis of 'Yantra, Tantra, Anahat, Anamaya and Akshaya'.

सावदान् खेले अंग् नच़ावान् रहे
अंग् प्रज़लान् थ्यर वासन् दारान् ।
अटल सावदान् वह् आप् भगवान्
ब्वह् शिव-गथ् तय चूह शिव पान् ॥२८॥

Indeed, in the Yogic Sadhana, the Sadhaka must be constantly vigilant on what is happening in his 'Antah-Karna'. He must have full control over the senses, as the sensual organs are after the worldly pleasures. These mundane joys are always in the crawling nature, making the 'Jivatman' to be caught in the whirlpool of 'Samsara'—the perceptual world. The limbs move with full force and the cravings find firm foot through body. The solution to this problem is to have unshakable faith in the Supreme Spirit, which is always in your own being. While realising this secret, you will attain that state of perfection, which is known as 'Shiva-gati' or 'Shiva state' or 'Shiva—consciousness'. Thus every breath of yours will be the manifestations of Shiva. The whole has to be consciously lived, and not 'aspects' only have to be thought and talked about. All is at the base consciousness of Chit-Shakti. Though Shakti is dynamic and is in constant movement, it acts as the basis of Shiva-hood,—'Shiva-gati'.

The sole purpose of the 'Sadhana' is to lead human individuals step by step, to the attainment of 'Advait Brahman', through the realization of the identity of embodied soul with the Supreme self or 'Sat-chit-anand'. 'Aham Brahma Asmi'—'I am Brahman' gives two distinct methods of Supreme-realization. One way is to realize 'Nirguna Brahman' And the other way is 'Saguna Ishta'. 'I am His Bhakta' is the direct approach to 'Saguna'—the Personal God.

वर् दिथि-त ब्वह नेरय-वासा
भूमि पाद् गमे रसा रसा।
खसान्-त शब्द शुनुम् श्राहंग्
सारंग् राग वीना-त च्यंग् ॥२९॥

May the Supreme Lord grace me and shower His blessings ! Then alone we will be able to realize the different tiers of consciousness. Steadily, we will be able to move ahead with our bodily organism to realize His existence around us. Gradualy, in the process of 'Sadhana' we will comprehend 'Shabda'—the primal sound. It is the vibration of the 'Virat'—the macro self. It is very close to our vital breath. To hold the control over the breath is to listen to the sound AUM and subsequently the 'Raga—Raginis' of the 'Saranag', 'Vina' and 'Chenga' instruments, resounding the echo of the triadic nature of Divinity. To be in absolute or perfect Reality, the Sadhaka must be perfect in dedication. The sense of 'Purna'—the whole must be established. It must be taken as Supreme aspect which involves and yet transcends all particular varied and pure aspects—the 'Sakala and Nishkala' realities of the Absolute. The world of sounds, names and forms are but the suggestions of the Divine.

Yogic experierience shows that there is a physical truth, but it must transcend to the 'Shiva-state'. 'I-Consciousness' must ever be united with 'Shiva', who is the witness of all our actions. He is Immutable. He needs no proof as He is Self-evident. He cannot be established by the finite faculty of human intellect, but can be viewed with the Yogic eye. Our special privilege of human life is the power to realize the truth, which alone can lead to listen to the Divine revealation 'AUM SHABDA'—eternal Sound.

युसुय् सहाय सुय पान् ग्रासान्
ग्रथवासा शिव-ता शून्या कस् ।
युसु व्यहगाले त्यह न्यवारे
सुह शरीर थावे पानस् ब्रोंह ॥३०॥

Supreme self alone is your helper, as He alone exists and manifests variously in the universe. He is devoid of any state, but it is He whose function is the creation of the world, when the 'Rajo-guna' or activity predominates through 'Ichha-Shakti'. This realization is seen in the union of 'Shiva and Shunya' where the splendour is apparantly manifest. Shiva is the Supreme Consciousness and 'Shunya' is the Void state, but it is identical with existence or being. The particular forms of existence appear and disappear but pure existence ever remains. He alone can achieve the goal in his life, who is envious of none and is not influenced by the Super-imposition of 'Maya'. He thus marches towards that Prime Entitiy, which is universal, embodiment of beatitude, consciousness itself, essence in all and sole reality. It is that Sadhaka alone, who is not bothered about his material existence, but he who sees Him is all things and sees all things in Him. He is established in unity, thus worship Him alone, whatever your mode of life be.

A Sadhaka must realize his divine nature. He has to become 'Jivan-mukta'—the liberated soul. He has to realise thet he is 'Atman'. If a person goes on fulfilling the endless desires of the body and mind, then 'Nirvana' is not possible. He must look forward to see 'Shiva' in all the gross and subtle elements, in sense pereeption and intellect. It is He who sees, feels, hears, smells, tastes, works, thinks and knows all. Shiva is the established Supreme Immutable 'Atman-self'.

It is the reality that 'Self' takes the position of the Conscious Being, regarding the actions of its own 'Prakriti'—nature.

पर् वहारे सार्था तारे
दुयी ब्वह् गाल श्रासे तस ।
ज्ञानी दर्शन् दिथि यख लासे
तस पान पानय् कल्पन् कासे ॥३१॥

The Sadhaka must make an effort to realize 'ALL' in his own being. This act will take the seeker to the Supreme destination. He must do all his best to make the mission of his human life to ascend to the heights of 'Ananda'—the bliss state. He must be one who is under vow to speak truth in all circumstances and to fill the span of life carefully with the devotion to 'Param Shiva'. There must be no scope or trace of dualism. The difference of 'mine and thine' must vanish and only 'Sattva' must prevail. Sadhaka has to shun all the chains of 'Duyi'—the Avidya aspect, even in the micro form. The Supreme spirit, who is the source of all, must be realized by streching the spritual wings to reach Infinity, which is the image of the Whole. A seeker will be graced by the Lord, when he is blessed with the 'Darshana' of self-introspection and then realization. All this process will lead him to Super state or 'Jnanam', where the serial time will be merged with the 'Eternal time' and no traces of illussory imagination will be focussed.

The individual self is variable, it suffers from hunger and thirst, it grows and gets decayed. It experiences pain and pleasure but is capable of realizing the Supreme Self. From the standpoint of the embodied soul, 'Advaita' or 'non-dualism' recognizes three orders of existence viz., 'Parmarthik—the Absolute, 'Vyavaharika—the empirical and 'Pratibhasika'—the illusory. The emphasis should be on the co-ordination of 'empirical and Absolute form of Reality. Illusion must be avoided through 'devotion' and Yoga. 'Duyi'—the illusory aspect is a hinderance in the 'Yoga-Krama'.

नाव्तारा वाव् संवारा
ना-रंग ना वर्न त न् गूथर् ।
ब्रोह् श्रन् न्यन्दय् पत् करिवारय्
क-हन्दूय् दार त कस् चारे ॥३२॥

When the Sadhaka is caught in the whirlpool of worldliness, he needs the support of 'Bhavatarini' to cross the ocean of the manifested world of ignorance. After crossing the worldly ocean, hc transcends the bondage of 'Varnashram'—the 'Brahmana, Kshetriya, Vaishya and Shudrahood'. These are not based on 'Jati', but on the psyche of human activity. The seeker also transcends the 'Gotra'—as being the descendents of a particular Rishi and surpasses the colour distinction of the manifestation of Prakriti. Like a peasant, he must make effort to weed out all in the field, to enable him to yield the best crop. He must plough the field properly to have the best of harvest at the proper time. When the love of the seeker expresses itself in actual life in the form of various kinds of services, he will be then able to discharge his 'Dharma' properly. He will find that he himself is in the solitary place, meditating with proper attention upon the infinite 'Atman'. Verily, this is the homogeneous consciousness.

Supreme self in the prime witness, but he is never seen. He is your immortal self. It is He who inhabits the mind and is within it. Every thing else but Him is mortal. He is the Inner Ruler, like the ferry-man, who makes the men accross the ocean. When a person crosses the ocean, he overcomes 'Ajnanam' by the cultivation of the knowledge of the true nature of the 'Atman'. His mind gets purified as the Sadhaka becomes the immortal self. He becomes the Superme Sovereign and is beyond the worldly affairs.

दिपि अस्य-ति तारा त्रीय औतरे
युसु गारान सुह सूतिय् छ्ह् ।
ब्रोंह् ब्रोंह् पकि-त व्रह् माव् लोसे
न्यथूय् पोशि-त सुय् छुय् साथ् ।।३३।।

'Avatar'—the incarnation of Lord will take us across the ocean of 'Samsara'—the transient world. He is very much with us, within us but we intend to find Him out and are in quest of Him. He moves ahead, marches upward, ascends to the higher tiers of consciousness and thus leads us to the Supreme destination, lest we should be late and the Sun may go below the horizon. To avoid such mishappenings 'Avatara'—the Lord incarnate, assumes birth and descends in form. He teaches the revelation of Divinity to humanity. His is the human appearance, but ever absorbed in Supreme-Spirit. He acts to give the flavour of Divine taste to the suffering humanity. He is constantly in touch with us in every breath as He alone is 'Nitya'—the eternal. He needs not any guidance, but descends to teach the Eternal word AUM, with different meanings. He is like 'Digambar' —who has cast off all the outer garments of ignorance, but dwells in the 'Sattva'. He is the beauty personified in the immutable spirit who is inhabited in the vastness of the world. His gospel is the infinite love woven in the wideness of 'Time and Space'.

The 'Triya-Avatar' is the personification of 'Karma-Yoga' and 'Jnana-Yoga'. He is ever absorbed in 'Yoga-Shakti'. He is none else but Lord Krishna—the 'Purna Avatara, of Sixteen digits'. He is ever present in every 'nerve and cell', playing 'Rasa-Lila', with the Gopis. He is the real friend, who is the force of Love. He is 'Timeless' in time, where the Sadhake attains the 'Darshana'.

यिथिस् वावस् थरू भाव्खोरे
भुच़ रोजि़ तह् क्याह् छुस् ज़ाफ् ।
च्यथ् बाजि़रिथ ज़ाथ् भाव् सोरे
छिविथ-त थुरिज़ कति क्या रूफ ।।३४।।

There is upheavaling storm. The danger is ahead of us. We are at a loss to know, how to save our souls. We are ignorant and inexperienced as how to overcome this difficulty. We have to face it with spiritual effort. We should not be lazy in this task. It should be your endeavour to face the mundane odds with spiritual force. You need not be timid in your action to cross this mighty ocean. The movement, you will be touching the shores, you need not get overjoyed. You should maintain equipoise, harmony and be freed from the transmigration of soul. The concept of 'Chit' is unique. It is a spiritual principle in a Sadhaka, in which the universe of experience lives, moves and has its being. 'Chit' as power appears as the world, but in so appearing never ceases to be in itself. There remains no traces of any lineage, or finite ego, but maintains its identity with the Supreme form of the Infinite.

The 'sadhaka' should have the conviction that the love of 'Ishta' alone is abiding. We must always have our being in our 'Ishtam'. When the Lord is present, nothing seems difficult. The world of 'Nama-rupa' is but the manifestation of the Lord who descends through the powers of 'Maha-Maya'. We can feel the vibrant force of Divinity, when we are absorbed in 'Dhyanam' to know Him alone. We have to learn to see the 'Mahamaya' with wonder and see the glory of 'Mahamaya' in making the universe more in right direction.

युस् मनि ह्यर्य ध्यान-त् पानस् तोले
कुंह् न गेलि-त् कँसि न गेले।
जागि हरस् - त् लाग्यस् बेले
पानय् पानस् सूत्य मेले ॥३५॥

The Sadhaka, who concentrates at the mystic 'Manipur Chakra'—ten petalled lotus at the navel portion of the body, really analyses his own self. All the sins of duality are washed off there. He experiences the Supreme Self manifest in one and all. He should be vigilant in realizing the glimpse of Supreme 'Hara—Lord Shiva', who absorbs both micro and macro in His own nature. Again, the seeker must neither allow his senses to malign the vital being nor to be maligned by the outer forces thus disturbing the harmony of the psycho-physical being. The Seeker is to be commissioned to look for 'Divya-Vela'—the divine hour, where the Sadhaka will experience the union with the Supreme Spirit. The world of duality is destroyed by the experience of one's being ever pleased with the contemplation on the 'Atman'. With the annihilation of all grief, everglowing and everlasting bliss is experienced. Non-dualism is the basis for Yoga to identify the 'being and becoming'.

The 'Divya-Vela' is the new dimension in our physical self to commune with the Absolute. The quest of a 'Sadhaka' is to long for 'Sat-chit-ananda', which is immortal, perfect, self, unfaltered knowledge and power. It is Eternal-Bliss and Immortality. It is much more important to know the cosmic space and be one with its vastness.

संतोश समाद् एक आसन् पर
मैं यूँ लगाया प्रथम का पथ् ।
दृढ़ किया वालवाशी आँखियों का
ज्योती स्वरूपा क्या करूँ मेरे से तेरे का ।
सूक्ष्म रूप दिखाया तुम्हारी आज्ञा से
तुम्हारे चरण हृदय में बसाया ॥३६॥

The twin forces of 'Santosh'—the contentment and 'Samadhi'—the 'Yogic trance' in which the mind acquires the capacity of withdrawing from its limited waking activities into more free and more higher states of consciousness, are put by me in a single 'Asana'—the seat and set-portion for meditation. This was my first step to move towards the goal. I fixed my gazing eyes on the Supreme, which would otherwise catch the immanent images only. O Lord ! 'You are the 'Jyoti-svarupa'—the Spiritual light, which is ever Effulgent. What have I to offer now, when all the barriers of dualism have been vanished ? You graced me with the Infinite mercy and the commands of Supreme-will. Thus it enabled me to embrace your lotus feet in the bosom of my heart. A Sadhaka gives 'Akara'—the shape to the Divine-Being, who is the Supreme 'Sat-chit-anand' and flaming One. Sadhaka meditates upon His auspicious features and his Sweet lotus-feet, with devotion. The Supreme is All-attraction. He is the satisfaction of life, mind and soul.

Object of senses must be curbed in such a way, so that the Sadhaka may find Divinity everywhere. Senses must be fixed in the right direction to have the glimpse of the Lotus-feet of the Lord in the heart.

अपने घर आया आप साँई
जो कुछ मैं था सो अब नाहीं ।
यह बोध आया गुरु की बडाई
जिन गुरु ने दिया सत का तत्व बताई ।।३७।।

The Lord descended in this manifested world. He is very much in every form and has assumed various forms as He is of multiforms, and multi-colours. Through my efficacy of meditation, I got transformed and realized the Supreme truth:—'I am not body but I am Illumined Self'. The Supreme grace of Guru helped me to reach this state of realization. The great Guru initiated me in the path of Supreme realization:—'The Lord is not away, he is very much within us and manifests through every breath'. He is ever present to evolve the Sadhaka into the higher spheres of Eternity. He is Himself the Primal cause of this creation, sustenance and destruction. The Supreme spirit descends in the 'Jivatman'. It is self-existent above the manifested or instrumental being. It is superior to birth span and moment of the death—a transitory change. The soul is the spark of the Divine, which can be illumined through the grace of Shri Guru. Shri Guru is the essence of 'Purusha—Prakriti', who is ever gracious, ever-benign and ever-effulgent.

It is especially the force of 'Maha-Vakya' that makes Guru to impart the knowledge of the Self to the 'Sadhaka'. The teacher expounds the 'Maha-Vakya', such as: 'Thou art That'. It is only key to learn the direct knowledge of Supreme Spirit. 'Sad-Guru' always has the seekers well-being in his heart. Only the knowledge which is learnt from the 'Sad-Guru' leads to the highest good. He who has a true Guru can know Brahman.

यव तूड् च़लिय् तिमय् वल अंबर
यव ब्वछि च़लिय् ग्रासख तृफ्थ ।
तिमय् ग्राहार बुख्त् युक्त यूग् कर्
रूग् गलिय् त ग्रासख म्वख्त् ।
तेलिय् निष्कल् तुष्टीय् विशेषा
खेल् मीलिथ्-तय ग्रानन्द च्यनु ।।३८।।

When you will be freed from the frozen spirit of nature, you will attain then the maximum force to devote yourself to the 'Bhakti'-aspect of meditation. 'Bhakti' will lead you to the 'Non-dual' reality of the Absolute. It is 'Advaita'—the greater path and more greater than the 'Cosmos' in which we live in. It is the Supreme reality of the Transcendent being. We call Him the 'Guru'. He is Super force. Without Him we could be on the wrong track. He is self existent. The moment you are free from the pangs of hunger, then alone you will be fully satisfied with the food of devotion. You will thus have the liberty to go in for 'Ahara'—the food which sustains life; 'Bhakti'—the enjoyment of higher-self and 'Yoga'—the union of your embodied soul with the Supreme. All 'Rogas-vyadi-adhi'—the psycho-physical ailments will be off and you will be 'Mukhta'—the liberated Sadhaka. You will be 'Nishkala'—the absolute in name and form, to attain the direct spiritual awareness. Your play of life will be charged with the tune of cosmic consciousness of the Lord, where only 'Bliss' abides.

The purpose of meditation is to turn the mediate knowledge into the immediate apprehension. We have to pass beyond thought and beyond the clash of oppositions that confront us when we work with our finite intellect. The field of reason is narrow and limited. Hence, we must strive for iniuitive faculty.

बाग चा़यिस् बागे आयस्
परमा-सरस् नारस् त़ नरस् ।
शरने आयस् लल्लीश्वरस्
श्री सत् ग्वरस् माधवा शिवस् ।।
सोवादीवस् साकारस् निराकारस्
अक्षऱकिस् सत़-सूय व्ऱतस् ।।३९।।

I descended from the garden of eternity and later ascended to that very garden. There is 'Parama-Sara'—the eternal lake, having the eternal 'Agni' the fire (energy) within and 'Nara'—the creation, in which I got myself absorbed. I have come to pay my obeisance to Lalleshvari, Shri Sadguru Madhava, who is none else, but Lord Shiva Himself incarnated in him. He is the embodiment of all the Devas—the deities charged with Divine radiance. He is both 'Sakar-Nirakar'—having form and without any form. He abides in the 'Antaratman'—the inner-recesses of heart, who has taken 'Vratta'—the penanance for realizing the Supreme spirit, Thus the Sadhaka assumes the manifested name and shape because of the 'Karmas'—the actions in the past life. The best of 'Karmas'—actions work to remove the ignorance and change the 'prakriti' into the 'Para-Prakriti'—the primordial nature. There is a force, which accompanies the growth of primal 'Chetna'—'Chit Shakti'. This force is in reality the 'Yoga-Shakti'. It is here coiled up and through the grace of Shri Guru, awakens and known as 'Kundalini'.,

'Vritta'—the vow generated in the Sadhaka is for attaining true 'Jnanam'. The power of the Absolute is seen in 'Truth' manifested in the 'Shakti of Ishtas.' 'Ishta' or the chosen Lord in most mysterious. Shri Guru helps to regain consciousness, which is otherwise diverted in the mundane world. Shri Guru can lead us to the Supreme state of bliss.

अहम् पदव् सदा माधव्
शिव रव् हंसा अनुम् ।
म्य-दांव् प्याल बरिम् मा मदकिय्
म्य-दांव् हाल प्यवोम् सुदांव् ॥४०॥

Shri Madhava is inthe state of 'Aham-pada'— the state of Supreme 'I-conciousness'. I-conscious is the inner-consciousness, which thinks of the existence of 'Inner-being'— the Supreme Lord. When one is absorbed in Sadhana, the inner-consciousness begins to open the doors of 'Vidya', then one is able to go inside and have all kinds of experiences in his own 'Hrit-desha'—the heart, which is the emotive factor of life. In the Sadhana, I have sought 'Shiva'—the Supreme Mahadeva who is the Supreme teacher of Yoga, and 'Ravi'—the Solar deity, who is ever charged with the divine radiance. It is the source of energy of this manifested world. I am also 'Hamsah'--'the Supreme non-dual state', where my ownself evolves upward.

I got the cups but not filled with finite ego. It was filled with the ambrosia of light. It was most radiant and emitting the light. The divine flavour was the top mystry filled in the cups of Sadhana. Such qualities of divine source were filled with faith, sincerity, aspiration and devotion to the Shri Sadguru. Guru can only be revered, worshipped and ever thought in 'Chetna'— the conciousness aspect.

It is certain that for the most part of our lives, we remain in ignorance on the surface of our being. But we grow in consciousness and the soul awakens within. Intuition is a way to 'Truth-Knowledge' that lights up the being. The higher faculty of knowledge dispenses with all mental instrumentation and seizes the 'Object' directly.

दीह् ग्रानन्द नद मया
लूच़न प्याला मुच़र।
साकय पिलाग्रो हुहू-हा
ब्वह् ब्वहा हांहा मंतुवाला ॥४१॥

My 'Deha'—physical frame of body is like the stream of 'Anand'—the blissful composition of five sheaths. I did open the mystic yogic eye. O 'Saqia'—the Divine Cup filler ! Make us drink the ambrosia of 'Ham-Sah'—the Sacred 'Bijamantra'. These are the prime requisites of the Yoga-Sadhana, as 'So-ham' is the reversed 'Hama-Sah'. 'He am I' is the proposition reversed into 'I am He'. Thus I feel the ecstasy of His existence in my own being by hearing the strange sounds echoed amidst and around me. I am the spark of the Divine which is neither above, nor below. That Divinity is very much inherent in my ownself. This Spark is there in all living beings from the micro self to the macro self. The spark is inherent before the evolvement and will finally merge with the Supreme energy in life, matter and consciousness. The 'Chetna-Shakti' must not only comprehend but possess the infinitude of Self-expression.

'Hooh-Ha' is the inhale and exhale of breath, associated with the 'Pranayama'. It refers to the 'ascent and descent' of Spirit, while Yoga means a change in the consciousness and the nature of the whole being. 'Wuh-Waha-Ha-Ha' are the mystic expressions in the phased manner. An evolved soul with a strong will can always change the course of 'Time', for the betterment of humanity and self-realization, through mystic expressions.

आगर ग्रजि तय् नद् साञी
बान बरिथ् ताय् फिरिथ् खासी ।
छयन् कमा-तय व्वपा नर्
बरि बरे ताय् पीव् यख्लास् ॥४२॥

The source roars, it produces vibrant and forceful sounds, giving the deep sense of aspiration for the highest. The water of the streams belong to all, as it is having the same source. All the pots have been filled, but the cups are all scattered. It gives the source of understanding to the Sadhaka, who has put in his whole for understanding the forceful 'Atman', It is not certain, who will come and take their drink of inspiration and fill the unfilled cups, which are lying in all the directions to quench the Spiritual thirst. The inspiration is a slender river of brightness leaping from a vast and eternal knowledge. It excells reason. The inspiration is a kind of integral Yoga. It is like a flash that opens up the mind to the Truth in a divine moment. It easily takes the form of words or 'Vaikhari'. The Seers get inspired with the Divine Mantra AUM. It brings the direct knowledge and seeing.

By light we live and to the light we go. Light is 'Prakash' and our effort will be to understand it through 'Vimarsha'. Light gives the direction, in which we have to proceed in our life-journey to touch every source of the Immutable. It is that source which will grant us 'Nirvana'. Whatever be the experience, it is the Supreme self that one meets with. The Sadhaka lives in the Divine, and that is pure 'Ikhlas'—Divine wisdom to submit at the feet of Shri Sad Guru.

आगर गज़वून्, अमृतूच्य नदा
रज़वून् प्रजलान् सुदा-बूथ् ।
तीलिथ्-त लदवून् त्रिन् बुवनन् कदा
मीलिथ्-त समुद्रू च् पदवी ब्वय ।।४३।।

The stream of nectar is dancing at its primal source. 'Amrita'—the nectar is for all auspiciousness. It brings the highest glory to 'Jivatman'— the embodied soul in the human life. So the Sadhaka has to long for the 'Amrita tattva'—the principle of immortality. It is to be craved for. It is to be looked after and to shine with its radiant force, with the promise of showering the rains of bliss through immortality. It is the absolute life of the soul as opposed to the transient and mutable life in the body, which it assumes by birth and death. The immortality of the 'Nature, Self and Matter', though visualised is mainly the victory of the 'Spirit' here over death and matter. The immortality must be realized in all the 'Tri-Bhuvanas'—the 'Bhu, Bhuva and Svaha lokas'.

We see Him in Unison. He is as tranquil as ocean is. Thus I go submerged in that calm Spirit, where there is neither birth nor death. In this condition, the body is only an instrument and a shadow.

'Avidya' has an apparent existence. It imposes forms on the formless. It apparently limits the limitless. Self is apparently divided into countless finite or embodied souls. The Sadhaka's real nature is ever free, pure, radiant and luminous. It is ever united with the universal self. 'Advidya' plays a vital role in making the 'Jivatman' suffer in the whirlpool of 'Samsara', but the 'Vidya' aspect of Divinity helps the seeker to merge with the Infinite Spirit. It is the only methed of direct knowledge to create identity with the Supreme Lord of 'Tri-Bhuvan'—the three tiers of consciousness.

होश् मेले-ता पोश् फ्वलानी
गोश् खिलानी सादू-संग ।
गंज् ज्ञानी अव-रूप ध्यानी
कृपा च्या.ञी बहु-वानी रंग ।।४४।।

The moment, human soul with finite nature is evolved to reach the conscious state of realization, then alone the Yogic seed will flower and there will be blooming everywhere in the company of a Sadhaka. Those who are tainted with 'Avidya'—the ignorance will only get fragranced with 'Dhyanam of the Ishta'—meditation of the Supreme Chosen one. Bonded souls will get illumination. It is Lord's grace, which is manifested in 'Para-Prakriti'—the Primordial nature, with various forms, colours, voices, though having the Primal Soul in the Causeless Cause. The 'Purusha-Prakriti' realization is of the first utility to the Sadhaka on the way of 'Sadhana'. Through this realization, a Sadhaka can himself bring participation in the higher realms of consciousness, where a divine working and a total unity with harmony of the 'Being' is felt. By this realization, the Being can liberate himself from the mechanical action of nature.

One Effulgent Being is hidden in all the embodied souls, He is All pervading and is the innermost self of all. He presides over all our actions, and all beings reside in Him. He is the witness, but the embodied souls can not see Him, as they are over-shadowed with 'Avidya'. The seeker can overcome 'Avidya', when he determines to be in the company of the holy and saintly persons. 'Sadhu-Sangha' is the helping measure to reach the Divinity. The approach should be a longing for the Divine grace, which is the basis for 'Bhakti Yoga' through 'Sadhu-Sangha'—holy company.

सुह माह शमाह प्रज़लानो
तमाह्-ब्यन् ज़लानो ब्वह् ।
भ्रव-रूप प्रथम् छुय् मेलानो
यिमय् पद् कैंसि मेलानो क्याह ।।४५।।

The lamp of 'Soham'—'That am I' is illumining in my being, thus the desire in me for the acquisition of the physical objects is being burnt with that Spiritual lamp. It gives the vision of glory and magnitude of higher consciousness. This lamp of non-dualism will purify 'Jivatman'—the embodied soul. I thus got united with that 'Virat', which is manifest in the 'Trayi-vidya' of 'Brahman, Jivatman and Prakriti'. The Cosmic Spirit of name, form and time is enveloped in it. The Sadhaka gets puzzled, if this state of co-existence and merger is attainable to only a few blessed souls ? By strenuously applying oneself to the practise of 'Sadhana', one is sure to get Divine help and inspiration. Spiritual impulse, comes to such a seeker from the whole nature, which he sees in the Divinity and 'Shri Sad-Guru'. We are all one in the eyes of God, being His diverse manifestations. His grace works at the heart of all, when the urge for higher and higher perfection is felt.

Attachment to external objects will only increase more and more fruits in the form of evil tendencies. Therefore, the 'Sadhaka' should avoid whatever is external. He should engage himself in the contemplation of the 'Atman'. The lamp of 'Atman' will give us all radiance that is needed for the improvement of our innate nature. Spiritual wisdom is 'Shamah'—the lamp of 'Atman'. The world of duality is destroyed by the experience of one's being in touch with Spiritual lamp. An everlasting satisfaction is achieved when the Sadhaka develops 'Prema-Yoga'—the yoga of Eternal love.

मथुरा पथ बोंह् सत्-रूप्
मेलयो सथ-गथ्त तत्व् ।
तेलयौ रोय-रंगे हर-रंग
मेलयो आत्म-संग-रव् ॥४६॥

Mathura is 'Sattva-rupa'—the place of righteousness and serenity, where the pure transcendental vibrations touch the 'Atman'. This is the birth-place of Lord Krishna. This is the place of my meditation, where I meet the 'Primal Seed-Sound' of the Lord. This is the seat of pilgrimage for my 'Sadgati'—the right goal. The basic need for a Sadhaka is to visualise the cosmic world from the stand point of the Spiritual self. The inborn tendency in a man is to view the world from the materialistic point of view. A 'Sadhaka' needs a culture of self-reliance, for the attainment of 'Moksha'—the spiritual bliss.

All colours for giving a permanent look on the face of Sadhaka have been offered. The radiance is full of shine, which presents an aura of illumination to the seeker. In fact, it is the ever diverting phenomenal universe that is characterised by pair of 'Purusha and Prakriti'. This helps a seeker to move upward for seeking light beyond darkness, for joy beyond sorrow and for obtaining freedom beyond bondage. 'Avidya'—ignorance, 'Kama'—sensual pleasure, associated with 'Karma'—actions form the chain that ties the individual soul to the wheel of birth and death, where I-conscious takes the form of various lives. When the seeker is blessed with the knowledge of 'Soham'—He am I, he gets revitalized in his 'Sad-gati;

He undestands the relation of 'Para'—Prakriti'. 'Purnsha' is mere sentience. It is changeless, eternal and omnipresent. It is alro entirely inactive, all activity being restricted to 'Prakriti'.

अवल् करैयम् क्वहन् अट
लट्-दिववनु हावुनम् द्यान् ।
शमर्याम् देह द्यव अवय् वट
छट् फेरवनु अवय म्यानु पान् ॥
तुष्टम् त कासुनम नीत्रन् गट
जन् चाटस् ग्वरी वखनुम् ज्ञान् ॥४७॥

At the very outset, I put many 'Sadhakas' on my shoulders and made various efforts to have the glimpse of Lord's 'Dhyanam', which are the formative functions of the Supreme Spirit. I reduced my being to an atom, so that I could move all alone in search of that 'Dhyanam'—for which I was aspiring for. Thus my physical entity really attained the status of most superior Self – the Primal energy. The Lord became so much excited and granted me that vision, which is not attainable at the 'Triple causation of the universal phenomenon'. Shri Guru explained me the essence of the Truth—the Supreme 'Jnanam' of Divinity.

The Infinite, Supreme Self remains manifested in this world, as the witness of the functions of the intellect in the body and is designated as 'Aham-Brahmasmi'. When it is united with 'Buddhi'—the human intellect, Absolute knows its own nature, which is otherwise dormant. 'Aham-Brahmasmi'—I am Absolute is the MAHA-VAKYA of the Upanishads. This Supreme Truth gives the eternal vision to our inner eyes, which would otherwise be overshadowed with ignorance. I was motionless like a rock, and could not fathom the depth of the Divine. The moment I regained my real 'Svarupa', nature, I became dynamic in my efforts to ascend the higher realms of bliss and beatitude.

युसुह ग्वर पिता सुय् छुह मोल्,
सुह, इह्, प्रबल् दीप-प्रकाश ।
सुह् इह् सर्व —क्वलस् उदार् करवुन,
सुह् इह ईश्वर् सुह छुह ग्वर् ॥ ४८ ॥

He alone is your 'Ishta'—the dearest one. He is the father and the 'Sadguru'. He alone is the candle of radiant force. It in 'Dhyanadipa'—the lamp of meditation. He alone is 'Adhikari'—the authorised and geneuine person of blessing the whole clan of 'Kula'—the followers of 'Kulachar'. He alone is 'Ishvara'—the Lord of all. He alone is the Eternal Teacher.

The feeling of identity of 'Aham-Brahmasmi', is the effect of meditation, inspired by the Sadgaru. The Seeker must meditate upon 'Hiranya-garbha'—the sum total of souls and become free. A knower of 'Sadvidya'—the true knowledge imparted by the Guru, achieves the Supreme, realizes the Supreme, understands the Supreme and finally merges with the Supreme. The Sadhaka experiences the bliss of the Self reflected in 'Virat-Svarup'—the Cosmic Purusha with name and form. Therefore, there is no differentiation in Guru and Ishvara. Both are 'EKARUPA' — not different from the unity of Absolute.

Yoga teaches to direct the thoughts in right direction to reach the Divine Abode. According to the cosmic ideal, both the unity and diversity are equally unreal. But evil disappears that very moment, when unity is realized. The evil is traceable in the finite ego or 'Ahamkara'—the affirmation of the finite self, and the tendency to live not in harmony evith other modes of 'Prakriti' and finite souls. This truth alone helps a seeker to see the oneness of 'Ishvara and Guru'.

क्वह यिद दज़्न् व्यह् ह्यथि बारे
ब्वय् ह्यथि हाह् अच्यस अ़ख।
ॠह त्रावे वुध्यस् स्वबावे
शहले चन्दन-दारे क्राय् ॥४९॥

'Fire' is 'Pure Consciousness', apparently limited by the mundane fire. When the mountains will turn from the rocky substance into the volcanogenic flames, then the 'Jvalamukhi-shakti' will envelop all the directions of the universe. The varying form and extent of volcanic cones will be found to be very directly dependent upon the fluidity of the 'Lava-energy' involved. It will be the time for 'Sadhaka' to cover the reasonable path in 'Yogic-flames'. It will be the inner natural tendency with the 'Sadhaka' to realize the spiritual volcanoes around him. He will understand the meaning of 'Ha-Hoo'—the mystic vibrations. The Sadhaka will be charged with the spiritual energy to find his real abode. He will feel restless to meet the Divine and may be absorbed with the flaming radiance of 'Jvala'—divine manifestation during 'Shakti-pat'. Then alone, he will be entitled to absorb the cool fragrance of 'Sandal-paste'.

The 'Sadhaka' will march ahead in the spiritual path, resisting all the upheavals and odds. His sole aim will be to reach the destination well in time. He will mould his senses in the proper direction. His innate nature will lead him to the abode of peace, where there is only pure 'Sattva' like 'Sandal paste'.

The physical sheath will feel the cooling effect of 'Sandal', thus making a 'Sattvic' approach to the self-realization.

युस् ब्वह् ता ब्यथि ब्यचारे
इन्दय् मारे जन-म्वंगर् ।
स्यद्द् ता साद्द लगि ग्रथि हुनरे
कंसिए लगु-त बारे क्याह् ॥५०॥

Consciousness is all that is manifest and its realization is a distinetive character in the perceptual knowledge. 'Advaita' is Supreme. Whosoever will realize 'Advaita'— the oneness of 'mine and thine' and have control over the senses, which cause anger, pride, ego, lust and above all 'Ajnana' will alone be able to cut the joints of tree bearing the fruits of 'Avidya' in the form of false ego and mundane knowledge. He also will be a 'Siddha'—perfect in Sadhana, who will transcend the worldly desires subservient to 'Karma-indriyas'— the motor organs of physical body and 'Jnana-indriyas'— the sense organs. The 'Siddhas and Sadhakas' have been practising the methods of valid 'Jnana', according to the Advaita Vedanta leading to Self-realization.

A serious way is needed to reach the goal. A 'Sadhaka' can be imbalanced and out of normal order, if he is only absorbed in the vital sheath and gnostic sheath. An aspirant must observe the proper modes of 'Sadhana' and find out the essential similarity of the physical world and the spiritual life. Then he would not be lost in the bewilderment. The man of understanding has to reject neither; he welcomes both the physical sheath and blissful sheath equally. Thoughts are same in the man's mind, but the grace of 'Shri Guru' will reform and regenerate his inner impulses. If the seeker can not withstand the spiritual regeneration, then no body can be blamed for it.

द्राव् वुफे वाव-रूपी गुर्
ग्वर ईश्वर् श्राव् श्रविनाशी ।
पान् मशे ता ध्याना तोशे
स्वमन् परमानन्द् वातु तथ्– राशी ।।५१।।

The horse is as swift as 'Vayu'—the air element of the cosmos. It has started its journey of the Yogic-flight to reach the higher altitudes of the supra-cosmic world. Shri Guru has come to greet me as I have held the reins of the horse firmly. Shri Guru is ISHVARA, who is 'Avinashi'—the immutable Lord. He looks after my 'Yagic-Sadhana' with keen interest, lest I should go wrong way. My aim is to reach the Supreme destination doing great penances as taught by Shri Guru.

I lost the consciousness of my physical sheath and my 'Dhyana' got highly merged with AVINASHI-ISHVARA. I was thinking of Him alone in my supra-sensual activities. I got highly evolved. My concentration was charged with Yogic effulgence. I felt myself blessed and found the 'Self' merged with ISHTA DEVA. It was a divine hour, when I was blessed with the 'Darshan' of the Immutable Divinity. It reflected the Light of lights. It was the Primal splendour from which all the earthly splendours were derived.

'Parmananda'—the most auspicious blissful Lord in his innate nature blessed me in that particular Rashi—constellation. 'Rashi' is connected with the Lunar system and the Yogic effulgence becomes tranquil like moon, when the Immutable Lord grants perfection in Yoga for the attainment of 'Nirvana'.

सुह वा अन्दर न्यवर प्रथ् दीशन्
कंह्यव् दीशन् ग्वारान् लूस्तुय द्वह ।
च्यथ् थव् मडिस अंदर छुय् निशान्
दुशन् वालिथ-त दितस छ्वह ।।५२।।

He is omnipresent and omniscient. He is All Force. He exists everywhere in all the directions. He is seen in inner and outer phenomenon. The course of the inner-being is measured by the course of the outer being consisting of the body, or life-energy. The mind is the instrument of the soul for its expression and growth. Normally, choice of the inner-being prevails in evolving the Self. I look for Him, through many quarters. The day has been spent in finding Him in the remote quarters, but He is very much present eveywhere.

There is nothing which is not held by Him. He is to be found in the recesses of 'Atman'. He pervades everywhere. As Existent power, He provides substances to see the manifestation. We must be vigilant to realize Him and in no circumsmstance, we should ignore the Divine call.

Be conscious at every moment. His Spiritual mark is present in your innate nature—the self. It is upto you to make the Divinity very close to you. An Eternal Self-existence Divinity is the Supreme reality. He is the Supreme Conscious being. So keep your conscience very clear and covet not. You should not harbour desire for objects that donot belong to you. So be very clear in your 'Antah-Karna'—the inner consciousness and march forward to reach the Supreme destination. Meditate upon the Immutable and be one with Him.

कैत्यन् कृपा करूथ् पान स्त्र॒गान्
यिमन् मन् लगान् पानस सूत्य ।
इह व्यूह ग्राविथ सु देह-साधन्
वातिथ् वानस् लाल-रत्न् कथ बानस् कुसु ॥५३॥

O Lord ! 'You have blessed many seekers and saints with your compassion. You granted them eternal bliss. You made them realize their own 'Spirit', when they offered their best at your lotus-feet. It is your free will to grant the seekers the Supreme state of 'NIRVANA'. Those who fix their minds in the right direction, with an urge to have the 'SAKSHATKAR', are really blessed.

The Supreme is hidden in mystery. He is the resting place of all and is ever luminous. To commune with the 'Ishta' in that state is highly appreciated. It is the state free from all limitations, beyond the range of speech and mind. This is the real nature of a seeker, which is free from all false identifications with the Self. It is bliss itself, beyond joy and sorrow and free from all functions of the mind-stuff.

After shedding the mortal frame, the Sadhaka attains the eternal state, which is pure and filled with 'Sattva'— the seat of pure conciousness. By the realization of 'I am He', the consciousness of 'subject and object' is destroyed. The seekers reach that destination where only gems and diamonds of Supreme bliss are available to them to fill their pots of spiritual frame. The seeker has to learn to watch himself and abosorb his mind in the contemplation of AUM — the Supreme 'TEJAS' syllable.

नव् पाठ् जानस् तव पाठ पड
नव् जप् जान् सुह् माल फिर ।
स मुद्रा हाव-तॅ यव मदुरु प्याला च्यम्
नद् नाल् रट ब्वयिनय जय-रत्न माल ।।५४

Not knowing the 'Patham', as enunciated in the 'Shastras', I am thus at a loss to know the central theme of the traditional ritualism. I am searching for the appropriate procedure to know the Highest Truth. New hymns are needed to know Supreme 'Shakti'—the Divine power. An updated 'Japam' is essential to count the beads of 'Mala'. Only those, who have sought the 'Atman' by austerity, abstinence, faith and knowledge, are competent to attain the final liberation. This is known as the path of 'Karam-Mukti' – the liberation from the bondages of actions. The followers of this path are not subjected to transmigration.

Long for the new 'MUDRA'—Yogic postures, which would enable you to reach the Divinity. You relish the sweet 'Soma'—filled with the cups of spirituality. 'Soma' is the ambrosia for spiritual evolvement and you will be freed from the transmigration of Soul. He who does this and relinquishes all desires, merges with the One without a second.

Embrace the Divine river of knowledge and be greeted by the Supreme Self with 'RATANMALA'—the garland of gems, which will illumine your consciousness. The consciousness aspect of Brahman is reflected in all the modifications, but in 'Sattva' alone the Supreme joy is reflected. The Supreme Self, that is by nature 'SAT-CHIT-ANAND', identifies itself with names and forms and becomes the object of manifestation. The sufferings are in the assumed bodies, but there is no suffering to that Eternal Self.

नव् पाठ् ज़ानस् तव पाठ पड
सुह् पाठ् पानय् मने वातु ।
ज़पान् आत्म त दपान् वानी
पीव् मदु-रस् बाजि बरिथ्-ता छिव् ॥५५॥

The new 'Patham' springs itself from within. It is the inner voice and it is devoid of any trace of ritualism. Now, I am aware of this 'Patham'—the new hymn. I recite it. I enjoy it and see to its every 'Mudra' as reflected within. I study the secripture, which is AUM itself. It is studied when all the senses lie dormant and the mind is influenced by PARA-VANI. Then alone the bliss is experienced.

Ordinarily, the mind is conceived as a self-effulgent light. It lights up everything it comes in contact with and then 'Sattva' prevails around the physical plane. A man of realization changes his mind with the ever-glowing new 'Patham' to reach the Divine abode.

The 'Mantras' of 'Patham', descended in me in the 'Sahaj' form. It came to me spontaneously. I was unaware of those 'Mantras'. I did 'Japam' of my ownself. I meditated upon my 'Atman'—the source of light and energy. I could analyse the Knowledge aspect of 'Vidya'. Realising that 'I am He', who is 'One Infinite knowledge-Bliss', I thus reached the end of all desires where only 'Sattva'—the Supreme truth prevails.

The 'Vani'-tells me to drink the nectar as much I can from the Eternal 'Vaikhari'—the embodiment of Sarasvati. 'Vaikhari' is the Supreme Word, which manifests in the human speech. I received the blessings in the form of Supreme Speech and I got thrilled.

तिथु ध्याना ह्यत यिथु ज़ानस् अन्त्
तिथु सहज़ दि-तु यिथु पानस् म्य च़ह् तु ।
तिथु ब्यय चह् लाग्-त यिथु बहुत शंकर-बखूच्
यिथु पानस् मंचूरावनस् न कुँह् ।।५६।।

Meditate upon the Supreme with such earnestness, so that it should be the quintessence of 'Sadhana'. Our true self is neither the body; nor is the mind. It is beyond both. We must meditate in such a way upon the Divine, so that we can have full experience of the ISHTA. 'O Lord ! Grant me that SAHAJ – the innate nature, so that I would be able to suck the divine 'Amrita' of my own inner-being'.

I must learn to conquer 'Space, time and causation' as space is myself and Time is the Limitless Divinity. I must know the essence of PRATYAHARA—the drawing in of organs into the 'Chitta' or mind stuff, by detaching them from their objects. This follows PRANAYAMA, through 'Jnana-Yoga'—the process of analysing the real and unreal, till the ultimate destiny is reached.

After going through the 'Pranayama' successfully, I will be able to suck the honey of Immortality. I will find myself highly evolved. 'Karuna-kshama'—the compassion and grace of Lord Shiva will envelop me in His Benign spirit. I will be one with the Shiva state.

The Divine is always symbolized by 'Light and sound'. Light emits the rays of knowledge that illumine the multi-currents of life. It energises the worlds. Sound is the source of 'Nad-Bindu'—the primal dot in Yoga. So the seeker must unlock the mystry hidden in 'Light and Sound' within his physical existence.

इहुय् कुल् मूल-त ज़्वाह् तुल्
यवा शाख पन-ता फूल् ।
दात पप्यव् स मुद्रा पा न
रसे सवाद त नन्यस् बोय् ।।५७।।

This self is verily, the tree, root and royal mulbery fruit. It has branches and leaves. It flowers. It has growth and fully blooms to present the essence of the spirit. The root is the HIRANYA-GARBHA or the cosmic womb, which is the source of all creation and sustenance. The tree is the 'Jivatman' or the embodied soul, which undergoes change as 'birth, growth, decay and death' but the 'Atman'—the Self remains unaltered. It is permanent and eternal. The mulbery fruit is the 'Shakti' aspect of Reality, as 'Jagadamba' is the source of energy and presides over our anatomical structure. She is said to be 'RAKINI' who is Ingredient of the human body. Her colour is deep red like blood. It is same 'Shakti' who presides our bodily component of the flesh. Mulbery is the flesh of 'Jivatman'—tree, where branches are the various transmigrations of soul. The flowering is to realize the 'Kundalini—Shakti' in the 'SAHSRA-AR'—the thousand petalled lotus, which can be realized through mystic intuitive eye.

The mystic fragrance has now spread everywhere. Its taste is supremely wonderful. 'Atma-vidya' is the most sublime wisdom of mysticism. It removes all obstacles. It gives happiness and well-being. This is the absolute Reality beyond the manifestations that are only empirically real. The Absolute is seen now flowering in 'VIBHUTIS'—the glory of the Divine Mother Sharika.

मन्द स-मुदुर् दोन सांनी
छ्वक समाद् नाद-बिन्द् चूट् ।
दान अखण्ड मिलायो मखन
सादिकारिस् द्रायाम् ग्यव् ॥५८॥

Churn the ocean and get the 'Amritam'. Be considerate and careful. The churning process has given rise to 'Nada-Bindu'. The Divinity is in the the form of 'Nada'—the sound. It is manifested in the 'Nada-stage' with eight distinctions of 'Bindu', viz. 'Ardha-Chandra', 'Rodhini', 'Nada', 'Nadanta', 'Shakti', 'Vyapaka', 'Samana' and 'Unmana'. These are described in the 'Mantra-Yoga', as having ascending degrees of subtlity. These are the 'ASHTA-SIDHIS' attainable only, when one meditates upon the Primal triangle of 'Shri-Yantra'. 'Nad-Bindu' can be understood through mystic analysis and experience. It is the 'Sound-Space' principle of this manifested cosmos.

The 'Samadhi' makes an analysis of these differential forces of 'Primal-Sound' and 'Primal-Dot'. The' Akhanda'–undifferentiated knowledge is like butter. Integrate it with your intellect to become an 'Adhikari'– the person commissioned with spiritual power.

It is generally observed that the great cosmic forces follow their will ceaselessly without the least error. In fact, the will of Divinity is expressed in the laws of nature. Fear springs up only when the embodied soul is unthinking and perceives a distinction between one's self and the universal Reality. When the seeker gives boil to the butter of 'Sadhana', through 'Samdhi', then the pure 'Ghritam'—ghee is visualised, which is utilised for the 'Homa' of self-realization. 'Homa' in the spirit of our psycho-physical communion.

तव रूप यज्ञा हूमस् करिथ्
आहुत विचूस् अंगन् हूँज् ।
ज्योत् प्ज़नि कार्न च्याने
माने अतूर-न्त नन्यस् ब्वय् ॥५९॥

'You are the embodiment of 'Yajna', which comprises of 'Deva-Puja'—obeisance to the Devatas; 'Sangati-Karan'—integration of the natural elements; 'Danam' - charity and gifts; 'Homa'—offerings to the Vedic deities, 'Ahuti'—the Agnihotra offered to Agni, Soma, Varuna, Prajapati, Indra etc. All these five procedures supplement to the preparation for realizing the Divine, as enunciated in the scriptures. But I take it differently. I offer my ownself to realize the Truth. I will put my whole as 'Ahuti' in 'Agni'—the Primal Devata to understand the Supreme Being. My ownself is the vehicle to know the Divine in multi-facets of manifestation.

O Lord ! I feel blessed as I have recognised Your effulgence. You are full of 'Jyoti—the Eternal light, and I am the Light of Truth. I am deeply interested in the harmony of the unchanging triadic unity. You are VIRAT—the macro form governing the entire material universe,. I have now realized the Truth and I enjoy the manifestation of the ISHVARA. I stand exposed to Divinity. I See the extension of this Divine Light around the whole Supreme cosmos. I have come to know my real nature of being the Self. The 'SVARUPA'—of 'Atman' is known, when the embodied soul transcends the ego of body, mind and senses. The evolution of Nature in only the manifestatton of the Divine. The Divine is All and the Whole; and the whole can be attained by the same power through the science of Homa and illumination.

बान् फ्वटरि-त पानय् थुरे
कुसु मरि-ता कस् लगि द्रख् ।
पानय् नयारे पानय् पूरे
कुसु सोरि-त कस् यियि द्रख् ॥६०॥

We have broken the pots. The Lord has undertaken the function of remodelling those broken pots. The broken pots are the facets of 'Jivatman', in this manifested universe. The Lord is the Supreme potter, who evolves the finite bodies to reach the higher planes of consciousness. This is verily, the ascent of the 'Jivatman'. Merciful is the Supreme, who is not limited by time, space or any other factor. He is eager to give knowledge of 'Dhyanam' and 'Yoga' to the seeker. He confers the best possible 'Chaitanyam'—consciousness to the devotees. One, who has attained Yoga is a perfect soul. He does not kill anybody, nor is he being killed. He does not feel the pangs of suffering. Body with a finite mind feels the pain and suffering. The Lord is Serene and confers peace upon others. He fulfills the aspiration of those devotees, who identify their souls with His Luminous Self. It is He, who annihilates the Creation at the time of 'Pralaya'—the completion of a life-cycle and with the same power creates the whole universe. The Lord has two forms : the immanent and the transcendent, the actual and the beyond. He annihilates what is finite and impermanent and retains what is infinite and immortal.

If the world is the Divine play of Absolute, then who is going to be perished and who will be put to trouble. This is a riddle, which can only be understood through Yogic eye.

प्रथ जिन्सस् अंशा थवुन्
अ्रथ कैंसि-न चीतन् थवुन्
तति ज़ंन् अ्रनुन्-त पूंछा फीरिथतां
न्यायुन् ब्यय् मिलावुन् गंजन् सूत्य् ।।६१।।

The Supreme Lord has kept 'Jivatman'—the embodied Soul alive in the seed form. Every genus remains alive in the form of 'BIJA'—the primal seed, as it never decays, nor is destroyed. This is the law of Almighty, as He absorbs the 'Seed' is the 'Hiranya-Garbha'—the Cosmic golden womb. 'ANSHA' is the part of the whole, which undergoes evolutionary change, but in not annihilated. It is absorbed in the infinitude of cosmos for the cyclic movement of life. For this very purpose, He has kept the CHAITANYA vibrant to give size and shape to the multi-facets of 'Prakriti'—the nature, which is turned into VIKRATI at the time of transition. It is the primal mutation. The Supreme Force makes the 'Jivatman' come out of the womb with tail turned. The twin processes of 'Yoga-bhoga' are manifest in the tail turned creature the human being. If he is conscious of his Divine source, then he will take the path of 'Yoga', otherwise he will be after the world to please his senses. Communion with the Divine is the choicest perfection, which transcends even the 'Ashta-Siddhis'. eight fold perfections. The Jivatman or the embodied Soul, lives the designated time span and is finally absorbed in the cosmic self.

यिवान् पान-त ज़यवान् पान
रिवान् पान-त निवान् टूख् ।
नाना प्रकार गिन्दान् पान
रिन्दान् पान त ह्यवान् पत्थ् ॥६२॥

It is the Supreme Lord, who incarnates, manifests as the embodied soul. He assumes various forms and shapes, to give a colourful view to the world. He is ANNAMAYA-PURUSHA—the materialised soul. He being a manifested entity is the essential substance of food. That is why, we see him conditioned with various limbs. The spirit adapts itself to be the formations of PRAKRITI—nature in the physical consciousness. 'Atman' becomes the material being for the man who is in 'Avidya'. It is He, who weeps and is engaged in all the activities. He is seen in multifacets of 'will, knowledge and action'.

The Supreme is viewed and experienced as the CHAITYA-PURUSHA. 'Atman' is the conscious soul. It is Primal source and Lord of the universe. When He descends, He acts as a liberated Soul. He suffers the pain but is ever conscious of His Primal Source. He takes a body in the womb and is born. He makes the Yogic struggle and at birth gives screams and frets. He plays the Divine Lila in 'Yoga', but suffers, when he gets involed in 'Bhoga.' The Supreme is beyond limitations. He assumes the form of AVATARA to teach the basic principle of Eternity to the bewildered. He who is stationed in 'Ahankara'—the ego sense is verily the bewildered person. When the 'Jivatman' becomes conscious of his Primal nature, then he keeps himself away from the base desires.

प्ययान् स्वादस् त यिवान् नादस्

वादस् अथ चास छुनु च्यारय्।

पोवान प्याल्-त छिवान् पान

ब्ववान पान-त चवान टख्॥६३॥

When the Supreme Lord likes to see Himself manifested, then the whole creation is created through His 'Ichha-Shakti'—Divine will. This is His Divine Call and Cosmic play. There is a beauty in the depths of Lord. There is a marvellous miracle in Him, which builds the universe for its creation, This mystery is hidden, but it is significant. This universe is the wonder-house of eternity. The primal path towards Supreme realization is to control the finite ego, Ihrough the 'Dhyanam', 'Yoga' and 'Bhakti'.

I have no hesitation in performing that role and to perform the penances, as I am committed to do so. A voice is heard by me, which asks me to move from dawn to higher dawn. I am entering the abode of spiritual bliss. The Divine is not to be sought and attained somewhere beyond ourselves and the universe. It is manifest here in all that constitutes this manifested and non-manifested universe. The Divine is to be realized.

The Divine offers me the cup of milk full of immortality. He makes me drink this cup of ambrosia, as I am destined to have it. I experience the Divine fervour and I feel myself in ecstasy I realize that the life-energies pervade the entire system. The Divine knowledge helps a seeker to take what is desired for evolving the Self and tastefully enjoy the 'Amritam' of Divinity.

रंगिथ वंय द्रायिस् संग-कुय्
म्वक्त म्वख़्चू ज्ञान अकुय् ।
ब्वय बख़्चू-रुफग़ारान ना किह
वंय न कूँह ब्वय्-ता ना कूँह् ब्वह् ॥६४॥

I have wrapped myself with the colourful forms of the Divinity. I have gathered the unique 'Jnanam' of Truth. The truth is clear as pearls are. I moved here and there with the ochre robes of the 'Sangha'—the quintessence of the Divine communion. The great seers, and saints get fragranced with the Divine colour of 'Jnanam'. The 'Sangha' always recalls the particular signifacance which finds expression at some period. The form as such may dissolve in time, but the name of 'Sangha' continues for all time to signify its characteristics. Thus I am seen dyed with the colour of Divinity. The fibre of true knowledge is One, and it is woven in the recesses of illumined mind to give a call to the cosmic consciousness. The Jnanam is the Divine speech known as VAIKHARI which vibrates to communicate the Divine Syllable AUM to the seeker of Divine pearls of supreme consciousness.

The fragrance of earthly existence does not give any bliss to me. I donot get absorbed in the material existence. O Lord ! 'I long for your vision, else I seek nothing. You are the sole Criterion of my Sadhana. I abide in your Self alone. I have no desire to wed anyone, as my physical existence is a non-entity. I always abide in the 'Nada-Bindu'. I have embrassed the 'Vimarsha' or immediate awareness of pure 'I', in the form of the Self-manifest Reality.

ध्यान आसख् आस-त चूय्
ज्ञान ग्वाश-त ग्वाह् आसख् चूय ।
विज्ञाना ला-शक मशख चूय्
आसख् चूय ता ब्वह् ना कुंह् ॥६५॥

O Lord ! You are the source of 'Dhyanam'—the object of meditation alone. You are the only Existence. You are the Primordial nature. You are the One, who makes manifold the unified seed. The plularity that constitutes the universe is not something other than the Unity of the SAT-CHIT-ANAND. The whole of the One is vibrant in each manifestation. There is nothing else but You. You are 'Jnanam'—the supreme knowledge. You are the Supreme Light. The light is the same because the Divine consciousness is manifest in the Jivatman. No doubt, the hue of the Light differs from one tier of consciousness to the other, but the CHIT-SHAKTI presides over the Jivatman. A man sees the brilliance of Light when he goes deeper and deeper in the Yogic-Sadhana. The lustre that shines in the Universe is the call of the Divine to commune with the Supreme force.

You are thus the Eternal Light and Eternal effulgence. You are undoubtedly the VIJNANA aspect of Reality. You are the Divine intelligence, which takes into itself all Truth. You see the Cosmic—intelligence all at once in its essence, which is totality. You are One in the inner-fields of 'Dhyanam', You are verily the 'Sadhana', the practice of Sadhana and the object of Sadhana. In essence, my physical existence stands nowhere. I abide in You alone.

मुंड युसु ज़ाले नारय
दड़् नौव् इह संसारूय् ।
दडु सु-ज़ियि न-ता मरे
रचड़ु युसु गाले सारी ग्रार् ॥६६॥

He who burns the finite ego of the earthly existence with the fire of consciousness at the altar of Sadhana, is really blessed. To such a person this manifested world is but a spark of the Divine. The world of being is like the log of wood, which would turn into flames only, when the seeker puts it in the right perspective of 'Homa'. The human frame is to be set ablaze by the fire of concentration on the ISHTA. The world is not everlasting. It is constantly subject to change.

When the universe is dissolved in its cause and remains hidden as a potential factor, then that state is called the 'Pralaya'. Transmigratory souls also exist in that state and the Divine-will manifests through KARYA-NADA-BIJA—action, sound and seed. These are the primal forces of the creation after annihilation. The Lord is 'Anadi'. He is never born and never dies. He reincarnates with the passage of Time. The first is the effect of 'Brahmanda'—macro and second is the effect of 'Pinda'—the micro. Both are the same, as both have their origin in 'Para-Shakti'. The man who burns the effect of 'Karma' is really blessed with eternal life. The seeker must know the hidden power that controls the universe. This hidden power is a Cosmic Self or Spirit seen in 'Purusha and Prakriti.'

सारी बूग-आहारे निराहार्
न निन्द्रे आसि न हुसि आर ।
रहिथ् सोरे कर्म न्यथ् बेकार्
रुम-रुम् आयि अवतार ॥६७॥

O Lord ! 'All 'Bhogas'—the enjoyments and pleasures, 'Ahara'—consumption of food, 'Nirahara'—non consumption of food are your manifestations. Neither you are in the state of sleep, nor you are in wakeful state. The enjoyable objects are for the sake of the enjoyer.' Lord Himself is the BHOKHTA. He enjoys the eternal play in the form of 'Jivatman'. It is He, who is the ANNAMAYA-PURUSHA. Verily, the human being is made of the essential substance of food. In the physical consciousness, 'Atman' becomes 'Annamaya-purusha'—the material being. Therefore, the embodied soul is subjected to various modes of life.

O Lord ! 'You stop all the triadic actions of nature. The creation, sustenance and absorption are your triple actions woven by you to give the materialistic order to 'Prakriti and Jivatma'—the 'primordial nature and embodied soul'. God presides over the physical body and witnenesses every action of ours. All the actions are unworthy, if the Sadhaka does not offer the friuts of action at the feet of Almighty, who is the Self of all.

Every 'nerve and cell' vibrates at the call of the Divine. He incarnates through motor-organs of the body. The sense-organs get oscillations, as the Divine manifests as the Cosmic Self.

ध्यानस् म्य च़ह्-त पानय् ब्वह च़्ह
अथि ज्ञानय् च्य म्य नमस्कार ।
पानय् पान् पज़ानि-त़ पानय् व्यच़े
न-त अन् ज़ानस व्यचिय् ज़ानिथ कूँह ॥६८॥

During meditation, I concentrate on you. I experience that I am Existent, Omniscient and Eternal. I am verily, Your 'Self' incarnated in my psycho-physical entity. I myself exist in Your Being. I realise that the phenomenal world is a fact from the Jiva's position. It is true that all distinctions and differences vanish, when an individual realises 'Brahman' or Universal Self. Being conscious of Your nature, I get thrilled. When a person overcomes 'Ajnana' by the cultivation of the 'Jnana'—as the true nature of the Self, then he goes beyond all limitations.

Having realized the Supreme Truth, I become fully convinced about my 'being and becoming'. I realize : 'AHAM-BRAHMASMI'—I am Absolute Brahman. When I pay my obeisance to You, virtually I bow to my Self, in which You have incarnated. There is no other witness but Self, no other listener but Self, no other doer but Self, no other knower but Self. He is the inner Ruler. He is the Supreme Self. Know thyself and be contended in your own being.

The ignorant can never be contended with his ownself. The man who follows 'Avidya' is always caught in the snare of transmigration of the soul. If the Self does not identify all the attributes of the Supreme Force, a man of 'Avidya' can never attain 'Nirvana'—the Supreme realization. Non-eternal can never attain the Eternal.

छुह शाह त॒ गदा सुय्-तते
पानय् दात̮ खसान् पॖरि रव् ।
कुनि गौव् रय् पय् कुनि गौव् वॖरे
फल्-कुलिनॖय् मॖरे रव् ॥६९॥

Supreme Lord is the Sovereign power. He is the 'Parmatman'. He is the Absolute Self. He Himself is the Beggar. He asks for alms. He is seen in every manifestation and in every state of existence. He holds the key of this manifested world and is beyond that. He resides in all as the inner-controller, and in whom everything is placed. He is the perfect foundation of universe and its splendid site. Then who is the master or a servant in this world ? All are but His manifestations. He is the sustainer of all. He assumes the forms of what is existent and what is non-existent through perception and inference. It is He, who reveals the unsublatable Reality and Truth.

It is because of His commands that the Sun rises in the east and gives illumination to the universe. The solar system and other planets make their appearances according to the serial time. Somewhere the solar energy goes waste and at some places the harvest remains unripe. It is He, who keeps every atom under His sway and makes others the recipients of the material gains.

Somewhere the fruits on the trees are shed. While on ripening, sometime they properly bloom. The Sun, no doubt, is the main source of energy and light, but it is also subservient to the Divine will. Infact, the Supreme Force is behind the source of all the energies, which we perceive or experience.

कुनि तमाहे कुनि तका वूरे
शमा युथ् होरे पूरे रव् ।
पव् पव् पलि तय तस् ना मूरे
वातित् वात्यस् पूरे रव् ॥७०॥

Some worship you to earn the merits and material gains. Some are after greed and pay their obeisance to you. Those are known as the 'SAKAM'. Some have pride and are always aflicted with 'Ahankara'— ego. Some achieve Your grace, and they twinkle and some are having effulgence like the Sun. Some take You as SHAMA—a lamp that gives light to a certain range and make you synonym of the Sun. All this is 'Avidya'—ignorance. Those who are in greed and in pride are subjected to limitations, but they are not conscious of their limitations. They are in vain glory and consider their finite ego as the supreme will.

It is NISHKAM aspect that evolves the seeker to reach the higher realms of realization. A seeker gets evolved in his consciousness by grades. He gets aware of the tiers of consciousness, and remains absorbed in 'Dhyanam' of the Absolute. A seeker secures the grace stage by stage, according to the intensity of 'Sadhana'. A Sadhaka must develop the spiritual faculties in the graded manner, so that he can withstand the Supreme effulgence.

The Sadhaka will attain supreme grace, perfection, divine compassion, when his heart becomes tender with Sadhana. He will shine like the Sun, which is the source of all light and heat.

कृपा-त कारुन् युस् पानय् ज़ाने
मनय माने दिन्-तय् राथ ।
सर्वरूप-ध्याना युस् पज़नि
माने मनि-त नन्यस् ज़ाथ् ।।७१।।

Whosoever imbues the doctrine of 'self-recognition' in the inner heart and performs the 'Dhyanam' of Eternal Self is graced by the Supreme Self. The doctrine of self-recognition is the highest truth to understand the One without a second. It is He, who is easily and properly worshipped by minds naturally turned within. It is the higher introspection. It is not easily attained by those devotees who concentrate on the external objects. It is also difficult for those whose senses are wavering. The Truth is verily, that Self.

The 'Brahman' is the cause of 'Manas'—the mental faculty of the embodied souls. Mind is illumined by consciousness which is its witness. Speech does not manifest it. Mind transcends speech. Universal mind and universal life are one in essence. There is every possibility for a 'Sadhaka' to contemplate on the MANOMAYA—PURUSHA. The mind itself is the day and night. It is positively 'Vidya' aspect and negatively 'Avidya'—ignorance faculty. The Lord is to be meditated upon with intensity. Realise that He embraces all the forms. Verily the 'Dhyanam' of all manifestation is His Supreme Self. Whosoever recognises his VISHVAROOPA and identifies himself with the Cosmic Form is truly blessed. The seeker will comprehend the meaning of what has been exposed by the Lord Himself.

युस रूप तारि-त दीफ् संवारे
नाथ सुह् नूप व्यचारे मन् ।
किह मूदि-त किह् बेमारे
कैंसि ज्ञान्-खूरे तारे नाव ॥७२॥

The 'Saguna Ishvara' manifests in form. 'Roopa' is the manifestation of dimensions. The Lord shapes itself, it meets and becomes an AVATAR to make the humanity cross the ocean of transmigration in this physical plane. The lord lightens our consciousness. We are precisely the term and symbol of a higher Existence descended into the material world, in which it is possible for us to ascend to the state of bliss. Man in a developing spirit to learn the forms of the Supreme Self. We must be vigilant enough to solve the mystery of Self.

Man's basic tendency is to know more and more about the phenomenon around him. The higher mind helps the man to understand 'reason and will'. The reason helps a man to understand the phenomenal world, but will-power in him helps to transcend the inference and perception. He sees through intuition. The Soverign Supreme must be the object of our reason and will. It will be achieved, when we seek to take the path of Yoga.

Some have left their mortal frames in the process of realization. Some have fallen sick and could not resist the yogic-currents of Sadhana. Some have crossed the worldly ocean of 'birth, growth and death', through the ship of yoga, making the use of the oars of 'Jnanam'. 'Jnan-Yoga' is the highest of all the Yogas. It in an easier path. It helps the seeker to be in tune with the Supreme Spirit.

माता रूपी सु म्वदुर् दाम त पीव्
तथ् तपासिय् मद् म्वदुर् पीव् ।
दडा चडे तथ् रूपी
रव्-रूपी त्रिबाविन् ।।७३।।

The Supreme Self manifests in the form of Divine Mother. Divine Mother is the Mother-creatrix. She has brought forth the entire universe. She removes the sufferings of the embodied souls. It is Her power, which releases the seekers from the transmigration of soul. Her abode is sweet. She is very compassionate and devoid of all nescience. Her looks are very calm and cool. She is intoxicated with the elixir of honey, which is always full of Yogic energy. So meditate upon the Divine Mother. It is the highest TAPASYA—austerity, penance and vow. She is the embodiment of sweet consciousness. It is complete, independent and unrelated to 'Avidya'—the nescience. Drink the nectar of Her sweet love.

The Sadhaka must offer the physical sheath at the altar fire of CHITTA-SHAKTI—Pure consciousness, where there is no trace of ignorance. The flames of Yoga emit light, which is the 'Homa' for giving radiance to other four sheaths viz., mental body, vital body, gnostic sheath and blissful sheath. The form of MAHA-MAYA is always embracing. She drives away want and misfortune of every kind in Her devotees.

She is brilliant as the radiant Sun, and emits light to the TRIBHUVANA—'Bhu-Bhuva-Svah' realms of the universe. She has the three forms of Brahma, Vishnu and Shiva. She is verily the presiding deity of the three worlds, and worshipped as 'Maha Kali, Maha Lakshmi and Maha Sarasvati'.

अन्दर त्रुखि-त न्यबूर स्यदि
वुदिख् नाग् त ज़ागुख् तथि ।
किह् बेमारि रस्तिय् मूदी
किच़न विदु-नत रूदिय् तत्य् ॥७४॥

I am perfect, in the inner-consciousness. I have intuitive mind. I am enlightened. I have alway made introspection of my own being. But I am straight forward in the outer phenomenon. I am a liberated soul. I am ever vigilant in keeping touch with the Divine, which is my own inner-self. I am always in communion with the Supreme Self. Outwardly, I am observing the phenomenal laws to keep my psycho-physical existence in harmony. When the 'Naga'—Serpent coil KUNDALINI awakens in my being, I then become more and more cautious to be in tune with that SHAKTI— PAT.

There is a flow of energy from the spring of Pure-Consciousness. I am now perfect, as I have been careful to see the spring of eternity, making me more subtle and divine. 'Kundalini' is the life-power, residing in the MOOLADHARA lotus of mystic three and a half coils. It is the giver of light and energy.

During the experience of 'Kundalini', some left their mortal frame, as they could not resist that Supra-cosmic energy hidden in their own beings. They became sick. They died as they had no resistence power to cope with that serpent coil. Some could resist the flow of such energy. They are really blessed. They are aware of their being. Some are absorbed in Samadhi. It is the sourcc of consciousness towards the oneness of 'Jiva' with the Supreme Shiva.

ना नमुस् न कदाचित् नमंनु
निथ् मनु यम्य सदा सर्वदा ।
आकाश रूप ज़गि—अन्तर् रमंनु
तथि नमुस् तथा सुह् नमंनु ॥७५॥

I did not bow low as I am an undifferentiated Self. I am Effulgent being and I abide in 'Atman'—the Supreme Self. It is not proper to make prostrations. Before whom will I make prostrations ? Will I make obeisance to the Integral Self ? I am myself the Absolute Reality. Only I have descended to know my real 'Svarupa'—the innate nature. Be vigilant enough in your mind about your innate nature. Be in constant tune with the Cosmic power. Know thysellf to make an identity with the Supreme. Be alert to realize your ownself as the Supreme Lord descended in your mortal frame.

The Lord is of the form of 'space and sound'. We must make Yogic flights to observe the particle of atom, as the Supreme Lord is verily, present in every molecule. 'Atman' is smaller than the smallest and greater than the greatest. It abides in the inner recesses of heart of the embodied souls. One who has shun all desires for enjoyment will verily, attain the knowledge of Self.

Bow to the consciousness and always be in that state of consciousness. Verily, consciousness is 'Atman'. It is that 'Atman' by which the seeker cognizes light, taste, smell, sound and touch. It is that intelligence, which is pure in nature, which makes us conscious of our existence. You need to prostrate that very Self which is hidden in your being. 'Atman' is very subtle to be comprehended, so to whom should I offer my prostrations ?

पद् ह्यथि-त पाद् छुह् मंगान
अंगन् अंगन् श्रप्योम् रूफ् ।
श्रग्न-कुड् यिथु रूफ् संदारे
श्रमृत् दारे पीवान् दीह् ॥७६॥

I submitted at the feet of my Lord. He is the Supreme Person. I adore the feet of my ISHTA in my bosom, I revere with great intensity the lotus like feet of the Lord. I donot long for any material gains. I want the infinite grace. My 'Ishta'— the chosen Deity is Saguna. He has 'name and form'. I adore Him in my psycho-physical being. I am desirous of Immortality. I turn my eyes in and behold the inner 'Atman' in the form of 'Ishta'. All my limbs are vibrated and refreshed. I realise that the Lord is vibrating through every nerve and cell. His form is present in every part of my being. I experience that 'I am He'. A vast expansion of 'Advaita'—non duality has dawned in me.

I am spiritually blessed and I feel myself like the AGNI-KUNDA, which absorbs everything put in it for 'Ahutis'. I am the Eternal fire coming forth from the 'Agni-kunda'—the set altar fire in the form of pure consciousness. The supreme form of 'Agni-kunda' is the SHRI-CHAKRA, where all MATRIKAS of 'Varna-Mala' trom अ (A) to ह (Ha) find their abode in the Shri-Chakra. My inner-self meditates upon the 'kunda' of flame to attain the ambrosia of Eternity. I go on drinking the nectar trickling from the Divine 'Soma'— the Lord of elixir in the form of delight and immortality. He is the representative deity of the beatitude.

पान् सुह मानि-त ब्ययन् सवारे
निश काठस् तारे चन्दन् बोय् ।
काठ् यिथ् बोय ह्यियि चन्दन-दारे
सहज्-य् गारि-त नन्यस् जाथ् ॥७७॥

When a person attains the grace of the Lord, then his whole being is charged with the Divine. He accepts himself as the incarnation of Divinity and set others right in the spriritual order. He becomes a source of inspiration for others. His grace will make the twigs to the proximity of Sandal wood, with inducing scent into them. Likewise all the physical phenomenon will be charged with the fragrance of 'Sandal'. 'KAATH' is the physical frame or the embodied soul and it must be annointed with the paste of Sandal—the fragrance of the realization of self within psycho-physical entity.*

As scented twigs are in the close proximity with the Sandal, so the 'Jivatman' realizes the 'SAHAJ—the innate nature of the 'Parmatmatman'. Our life is a gleam of Time between two Eternities. It is an eingma in itself. The main purpose of human life is to understand the Divinity in each breath. Man's present existence is a link in a chain of life marked by a succession of births and deaths. 'Sahaj-Yoga' is a way to transcend the riddle of birth and death. In the course of evolution, the 'Jivatman' remains identical throughout its progression through the 'AJAPA-JAPAM' or 'Sahaj-Yoga'. The riddle of 'life, death and time' is very subtle in nature and hard to comprehend. It can be solved with the keen intensity when the seeker realises His 'Svarupa' in 'Atman, Prakriti and Jivatman'—the Vedic concept of Reality.

❀ 'काठ' is the dried branches of the trees or wood.

दाँथ् चालि-त क्याह् व्यचारे
पान मरे तय् संदारे व्यय् ।
व्यह् गालि-त अमृत् तारे
त्तिथुयय् रूप च़य वरिय् क्याह् ॥७८॥

The Sadhaka has to undergo the process of transformation and then analyse himself like the melting of a metal. The melting in the spiritual process is the purification of the soul. It has to be processed in various furnaces of Sadhana to give the requisite shape of SOHAM.

The lower self is always subjected to the sensual pleasures, hence needs the purification. In this process, the seeker has to sacrifice all the mundane desires, which are transitory in nature. Creation is change, so there is no created object which is eternal. The Absolute life is the immortality. A seeker is curious enough to understand the quintessence of Truth, which is beyond birth and death. A 'Sadhaka' has to reject the finite life, as it is transitory, however grand it may appear. The geneuine seeker always opts for Immortality.

To attain AMRITA-TATTVAM, one must conquer all the vices and follow the path of virtue associated with 'Dhyanam, Yoga and Sahaj'. We are subjected to innumerable currents and cross-currents of life. But at the proximate hour, through the grace of the Divine, the rhythm of life undergoes a change. A Divine presence leads us to the final beatitude, which is grace and beauty of the spiritual life. The ultimate Reality is One. The universe is Shiva-Shakti. The world is their Cosmic fusion and appearance. It is a concrete unity in diversity. In practice, the Supreme is realized as the many and the Many as the One.

अर्पाविथ् जन्म चिदानन्द्
हंसद्वार् रव-रग् ता रूम् ।
कृपा ज्ञान कारुन कर्म
दर्म सूत्य निरालम्बा रूफ् ॥७९॥

The existence in human frame should be dedicated at the feet of the Lord. The Supreme Lord is CHIT-ANAND—the consciousness and bliss. He should be served with the 'Homa'—Sacrifice of ego. We must surrender this human birth with our thought processes, actions, emotions and senses at the altar of the Divine. 'Chit'—the Divine consciousness is not our mental self-awareness, that we shall find its form. It is far superior to this awareness. 'Chit' is both physical and vital in nature. 'Chit' as the universal consciousness of existence moves out in other modes. Chit—the elemental origin is of various experiences. 'Anand' is a thing to be realized. It can not be defined. It can be experienced. It is the essential nature of bliss of the cosmic consciousness. It is the delight of self-creation of Divinity.

The doorways to this experience is HAMSA-DVAR. It is the Yogic experience of 'HAM-SAH'. 'I am He' is the Upanishadic Truth enunciated variously. It is the higher understanding and the whole composition of 'Aham'—अहँ. अ stands for Akshar—immutable, ह is the extension of the immutable and ँ-chandra bindu is the primal sound. A Yogi experiences SOHAM in his 'nerves and cells'. Every nerve, vessel and pore is filled with the Divine intoxication and is transformed into 'Hamsa'—the symbol of the 'Sattva'.

The Lord will bless me with compassion of infinite grace. He will bestow 'Jnanam'—the divine knowledge, while performing 'Karmas'—actions as prescribed in the scriptures on the basis of 'Dharma'—righteousness. Thus I shall have the vision to see 'Niralamba'—the stable, free and self sovereign form.

यति कुनि वुछ्यन् तति पानय्
सर्वंद्यानूय् रटुमस् रूफ् ।
दीप प्रकाश तीज़ रव् पानय्
म्य ज़ान्यौव् सुह् ज़ि म्याने छुह् ॥८०॥

When the Supreme Self is perceived, the seeker then sees the Lord manifested in the universe. The Supreme is omniscient, omnipresent and the embodiment of animate and inanimate objects. Wherever the Sadhaka seeks Him, He is present there to bestow His grace. I have concentrated on the 'Roopa'—Divine form with all my senses fixed on Him, meditated upon Him and with all my faculties surrendered at His Divine feet.

The Supreme Self is the illumination, effulgence and the solar energy. Illumination is the clarity of the spiritual intelligence. It is the play of lightnings of spiritual truth. It serves as the vast descent of peace. It is a golden drive. The Divine effulgence is Super-radiance. It helps a seeker to be in communion with the Lord. It is the light that comes from above and liberates the seeker from obscurity and darkness. Solar energy helps the universe to sustain. It is the source of light and life. Solar energy helps a seeker to see the Divine in the manifested Sun.

The Lord is everywhere. He is found in the macro but the seeker sees Him in his inner-being. The Lord is for the whole creation. He is not existence alone. He is supremely Self-aware. He is the dynamic force of all the phenomenon. We must not see Him in fragments but in totality.

ज्ञान आकाश् वानी निर्वानी
मनि सहाय थान-थानय् छुह्
आ राम ही राम् बोलो पवन्
व्वह् व्वय-ता म्यानिय क्षयुयह् ॥८१॥

'Jnana' —Divine knowledge; 'Akasha'— ether or the static principle of extension which is the eternal matrix of things; Vani —the speech or voice of the Self known as PARAVAK and SHABDA-BRAHMAN, all co-ordinated together lead to Nirvana. This is the triadic approach to reach the Divinity, from which there in no return. The manifestation of 'Jnana' is the primal base on which stands the twin forces of statis and dynamis of the universal phenomenon. It is the primal triangle where 'Nirvana' is the concurrence of this spiritual triangle. A clear view is seen in the 'Shri-Chakra' aspect of Divinity, where the primal dot gets its extension to present the Divine form.

The jewel of Yoga stands as a help in reaching the Supreme destination, which is beyond Time and Space. He who seeks the Divine and embody the Divine consciousness for action in the world, must first change his mundane nature into the divine.

O Pavan ! 'You are the manifestation of Vayu—the air element for sustenance. You are the wind-energy, which does the wonders. You are always absorbed in the Supreme syllable RAM – the Absolute Supreme power'. 'RAM' is the Maha-mantra of Shiva and He has descended in the form of Pavan-Hanumana. The three letters of RAM are the synonym of AUM, which mean knowledge, space and sound, Under the spell of the sacred Mantra RAM, all the five sheaths of the Seeker gets equiposed. Divine Mother says that she is herself Rama and Rama abides in her.

शये श्रासख् शये छ्यु स्
लये पान ब्वयिय् छ्यु स् ।
नीरिथ्-त गछान् तेलिथ्-त यिवान्
मीलिथ् पान तोत्य दयुय् छुस् ॥८२॥

I am in the very existence of 'SHAT-CHAKRA-DAL'— the six petalled Yogic chakra. I reside in 'Mooladhara, Svadhisthan, Mainpura, Anahata, Vishudhi and Ajna' chakras — the components of my psycho - physical, vital-gnostic and spiritual being. I am accompanied by the deities of the six limbs— heart, head, tuft, eyes, apron and safety valves. Shiva is the presiding force of these six limbs. Omniscience, contentment, wisdom, independence, unfading power and infinity are the attributes given to Shiva by the Divine Mother. In trance and ecstasy, I realize my own being in this six fold spiritual code of existence.

When I get awareness through meditation, then I cut off all the shackles of Avidya in the form of 'Duyi'— dualism. I come and go and move in the transmigratory world, I am 'Jivan Mukhta'— a liberated soul. I have engaged myself in the meditation of the Divine. I am engrossed in the cosmic principles of the Divine though I appear to be different. I am supreme Self. I am mighty silence and am in tune with the Imperishable, My mind and heart are tuned to the life - movements in this transitory world, but I move in unison with the ebb and flow of nature.

The self is identified with creation, but it appears to be in 'Dvaita'— the dual nature under the spell of Maha-Maya. One may not be conscious of the self, but the 'Jivatman' is verily the self under the veil of Maya— illusion.

नादय् बिन्द् पदथ् परम्
मादुय् मारि-फतुकुय् छ्युस् ।
विष्णु-ब्रह्मा महेश्वरा
कृष्ण् ब्यय् श्याम-सुन्दर् छुस् ।।८३।।

NADA—BINDU is the Supreme state. It is the source of light and sound. The whole universal phenomenon has its existence in 'Nada-Bindu'. It is the primal sound and dot. All the 'Bija-Mantras' and Yantras have sprung from the Primal Sound AUM and Primal Dot BINDU. It is the PRANVA – the uncreated, blissful sound realized inwardly in the 'Anahata' centre by striving minds. 'Bindu' is the 'Sarva-anandmaya-chakra' as enunciated in the Shri-Yantra. It is the primal vibration assuming a formless form, where there is no dimension but it is the source of multi-dimensions, which give a shape to the cosmos. Bindu being the central object of meditation, gives an equipoise in the Sadhana of a seeker. MARIFAT is the process to have union with the Supreme Force, which is the elixir of human birth. As an embodied soul, I need to shun the egoistic nature and take the path of yoga, where there is Divine Union.

I am VISHNU – the sustainer of the Universe, having the Eternal personality of Consciousness. I am thus Stability, Wideness and Eternity manifested in the Universe. I am myself BRAHMA – the creator. I create by my impulse. I am Origin and Pervasive Self of the Universe. I am the Divine Wisdom in the form of MAHESHVARA. I am here to dissolve, what is created and sustained to make the 'Jivatman' realize his innate nature. I am the AVATARA in the incarnation of KRISHNA – the complete manifestation of Divinity upon the earth planet. I am SHAM-SUNDRA—the object of Bhaktas. I am Beauty par-excellence.

गोम श्रौवतार सुह् महादीव्
सुह् वा सुह् वा सुयय् छ्य् स् ।
पूरा तोले रामा बोले
ब्रह्म-स्वामी मन्दोरि छुस् ।
यिह् किह् कांछि तिह्-किह् दिये
दुकान् अपित् समुद्रय् छस् ।।८४।।

The Supreme Lord is MAHADEVA. He has descended in various incarnations. He has assumed 'name and form' and has shown the path of Yoga. He is the Divinity with qualities. Through his rhythm, the whole Varnamala—the garland of lelters is vibrated to give meaning to the sound. He is the Yogic master of 'TANDAVA NRITYA' at the time of disolution. I am verily that Mahadeva with Divine attributes, and none else.

Weigh everything rightly in the correet perspective and be in true spirit with the eternal RAMA. The seeker must be honest enough in his psycho-physical dealings. While performing actions, he must be quite vigilant about the Divine Name. I am BRAHMA-SVAMI—the master architect of the universal creation. I am 'Mandori'—the great mansion, where all the subtle and gross elements of nature are housed. I am the creativity. I am invoked by Lord to sit within a Divine magestic abode.

Whatsoever will be asked and sought for shall be granted by the Supreme Force. I am like a vast ocean and every thing has been conferred to me now. My physical transanctions are all clear and my self is filled with the infinite ocean.

दिशान्-तु दीशन हैरान गयिस्
निशान् म्य-अनुमस शुन्यालय् ।
छल लदु चर्कस्-त कल् आयि मशान्
यिमन् शन् मानि द्वशान् ब्वय् ।।८५।।

I became puzzled to find the Lord in all the ten directions. These directions are 'Purva—east; Agnikona-South east; Dakshin—south; Nairitya—South west; Pashchim—west, Vayva—north west, Uttara—north, Ishan—north east, Urdhava—upper and Adhastat—lower, enunciated in the Shakti tradition. My object was the SHUNYA—the void or nothingness, which is All. It is Supreme Nothingness, which is the highest Yogic stage. This is my abode, where I reside in my Yoga.

I have put the net of desires somewhere fixed. All my ambitions have been put to naught. These have been forgotten by me. I straightened the crooked devices on the wheel of 'Jnanam'—the knowledge aspect of Divinity. I have forgotten that I am 'Jivatman' but I have realized that I am Supreme Self. The wheel of 'Dharma' is the touch-stone for realization of Truth. It is based on the Vedic injunctions. 'Chakra' is the play of the Divine, which is being played in 'Dharma kshetra'—the physical body. It becomes the support of all things by the Divine.

I am now churning 'Shat-chakra-Dala'—the six petalled chakra, mysteriously working in my psycho-physical being. I feel myself different. It is through these six portals that we enter into the Abode of the All-wonderful. I touch the Supreme with an earnest heart to give me the wonderful vision.

छ़ु-न कुने छु-ना कुने
वुछह् ओर् न योड् न कुने ।
दिय् फश तेले मूल न कुने
छिवय् चीतन् त स्वरि-तोन् कुने ॥८६॥

The Supreme Spirit is neither here in the manifest nature nor in the Unmanifest. I sought Him, but found him nowhere. I was lost. I lost my equipoise, when I did not see him here, there and anyhere. I saw with my sense-perception, but the Lord is not seen through physical eyes. We need intuitive eyes, which are attained only, if we follow the path of Yoga. By constant contemplation, you can see him. The seeker has to discard the veil of ignorance and see with open eyes of 'Jnanam'—the Truth, which is totality.

The Supreme Self is immanent and transcendent both. He is faster than our mental process. Thoughts, feelings, impulses are only movements of nature. When we are identified with the Self hidden in our 'Jivatman', then alone we are truly greater than our thoughts.

Our thoughts are finite and the horizon of thinking is limited to a certain range. If you are in CHETNA, you can remember the Lord in your own Chit-Shakti—the consciousness aspect of Reality. Wherever you roam in physical plane, in ethereal plane or astral plane, the Lord will be with you, like your own shadow. It is the law of perfection and each in himself is an eternal being. Thus the Sadhaka seeks the Absolute in his 'Deha'—physical being and shapes his life around it through consciousness.

ओर-ति जीवा योर-ति जीवा
जीवस् जीवा रस् ख्यावान् ।
युसु छ्यु ह् नाना-रंग रुवुनु
छुह प्रथ् कुने वातवनु ।
च्वानु म्यानु ल्वानु बिनु बिनु तय्
न-त रानु सानुय् श्रकुय् तय् ।।८७।।

I am the 'Jivatman' in physical appearancc. On other side also I see the 'Jivatman'. Both are same and identical. Both are parallel and destined to meet at infinity. There is inter-dependence and both are complementary. Life has the base of life and the present life is the resultant force of the previous life. 'Jivatman' supports Jivatman.

The Divine is of multiforms and multicolours with multi-sounds. O Sadhaka ! you sow the seed of that Divinity in your assumed body. He is the Divine Gardner, who is the indwelling Spirit and also the Sustenance in every plant and species. It is He, who knows where to sow the seed of manifestation. He takes note of every seed that sprouts, grows and flowers. He is the Supreme Architect, who has designed the universe and is present in every manifestation. He takes care of everything.

He belong to you, to me and to all. But our goals are different. Our destinations are distinct. Although attitude to the problem of 'Jivatman, Parmatman and Brahmanda' are varied, yet the Supreme Self is the Binding force. There is the Vedic proclamation that there is 'Unity in deversity'. The Unifying force is 'Sat-chit-anand'. We must be united to realize the 'Purna' or totality.

न पृथ्वी न प्यठ्ठी न पातालो
न तली न पारी नापारी च्वपारी ज्यथ् ।
अन्तरा शुद्दम् सुशान्तम्
निर्मलम् सर्व तथ् दीवा दीव् ।।८८।।

Neither the Supreme Lord is the earthly existence, nor the space. He is not even the 'Patala'—underworlds. He is not beneath. He is not beyond. He is not here or there. He is incarnated in all the four directions. His fòrm is Eternal and Unique. A law of perfection is realized is Him. He is not conditioned by the numbers and dimensions. He is verily, the abode of all. Only the pure in soul can realize Him. His is the Sunlit path. The cells of our bodies are not of the material substance alone and are not just formations of material atoms but in each cell, a secret power is viualized, which makes it to vibrate the vehicle of body. It has the divine potential that urges the 'Jivatman' to evolve. A self-concentration of consciousness is inherent in each cell, which is the Divine gift. Hence the supreme Lord is manifest in every species. He is the giver of birth to all from 'Brahma'—the highest patriarch to the invisible microbe.

The Supreme is ANTARATMA—the indwelling spirit. It is the source of both micro and macro. It is the evolutionary aspect from the earthly existence to the Supreme Reality, known as SHUDHAM—ever pure. He does not get maligned. He is known as the 'Hiranya-garbha'—the cosmic eternal womb, which never gets tainted. His nature is SUSHANT—the supreme peace and tranquil. He is Benign. He is NIRMAL—unstained as being the primal thought. He is SARVA—the all in one; and one in all. He is 'That' to be realized. He is DEVADIDEVA—the Lord of all the Devas.

कौन् मरे-ता कौन् प्यतारे
समुद्रस् सारे तारे थाह् ।
मदु-रस गडु-ता शशि श्रौतारे
पानस् पान् पुशारे गाह् ॥८९॥

Who dies and who sustains the life ? Who makes you across the ocean ? Who can fathom the ocean ? All these are the mysteries of life, death and manifestation. Neither the self is created nor destroyed. Self is eternal. It is infinite and source of bliss. Incarnation of moon is the source of SOMA—the sweet nectar in the process of sustenance to maintain the vital breath. Moon is the presiding deity of mind. It regulates the psycho-physical existence with its luminous and blissful nature. It resides below the BRAHMA-RANDRA. It is in the third segment of 'Pancha-dashakshari'—the fifteen syllabled body of the Divine Mother.

A Yogi sees the Divinity in the orb of the moon during the twilight devotion. There the KUNDALINI—mystic serpent coil pierces the mystic moon in the pericarp of the 'Sahsrara' lotus in the upward ascent. The sadhaka offers 'GODH' or the 'Abhishekam' of sacred water to the Divine. It is always a sweet and blissful process in attaining the self-recognition with ISHTA—the chosen Deity with name and form. Divine Mother Sharika is meditated upon in the moon's disc. Shiva is residing in the head of 'Agni' and Shakti in the head of Shashi or the moon. The secret meaning of the SHASHI-AVATRA is the manifestation of SHRI-CHAKRA.

The sadhaka supplements his self with the Divine radiance, in order to be the integral part of the Whole.

ह्यमालय् शून्य् यवय् ल्युख पावुम्
तवय् पाँछ् स्मारुम् एका अन्त् ।
न दाह् दिये ना कँछ् प्रावे
ठह् रावे न त् त्रिहनावें ॥९०॥

Though Himalaya—the abode of Shiva is the highest among the mountains and can be scaled by any person, but the Divinity can not be realized with such effort. It needs great 'Sadhana' to see Shiva in the soul-searching process. The 'Shunya' state is to be observed and felt, in the top heights of the Himalaya, where a seeker communes with the Divine, where there is only void. The Himalayan abode is the symbol of 'Sattva', where the nature is visualised in the undisturbed form; free from 'Rajas' and 'Tamas'.

I am remembering the Supreme 'Shiva' with my five senses to achieve the EKANT -- the eternal solitude. The properties of the five elements are sound, touch, colour, taste and smell. In ether, air, fire, water and earth the number of properties successively are one, two, three, four and five. The various actions of man can be classified into five groups : speech, grasping, movement, excretion and reproduction. These actions are performed through five organs of action – the mouth, the hands, the feet, the anus and the genitals.

Yogic path is needed to realize the Divine experiences as enunciated in the 'Mahabhuta-Viveka'. It is the differentiation of the five elements. We have not to burn the motor-actions caused through senses, but have to burn the ego and to attain 'something', which is mysterious. The Supreme Lord will make the embodied soul Divine, with the Divine moisture. He will stablize our Yogic Sadhana.

कांक्षि पूरे अकांक्षित् वाने
पानय् दाता बुख़ता आसे ।
वासङ्गि गाले ब्राँथा त्रावे
नाना-रंग सीर् नाथा बावें ॥९१॥

The Lord is to be remembered by the seekers in 'AKANKSHIT-VANI', or the Primordial words, which are spontaneous in nature. It is a selfless remembrance of the Divine, who is the presiding Deity of speech known as VAK—the power of creative speech. He who does so selflessly, is granted the meritorious boons. His soul-searching process is achieved and he becomes the incumbent of Divine grace. The seeker of the Infinite has to transcend the narrow circles of transmigration by discarding the fruit of ignorance, with the shackle of knowledge. The little is greed, the vast is the bliss, thus we have to extend ourselves to the realm of infinitude.

The Lord is the Giver and the Enjoyer of all the manifestation. He is the Supreme power, who is the witness of all, whether hidden or exposed. He depends no longer on external objects for the satisfaction of His will. He in his delight is at play in the Self. He does all that is needed to put 'Sattva-Rajas-Tamas' in equipoise for the purposes of evolutionary process. His Vast Truth wakes within and the seeker renounces 'Branti'—the illusion and 'Vasana'—the sensual pleasures.

The Lord is of Supreme Vastness. He is the master of all the secrets known to Him alone. It is the Maha Yogi aspect in his SVARUPA. He makes us aware of multi-colours, multi-forms and multi-names. He imparts the seeker the variety of mysteries.

माता पिता त ब्राता पानय्
प्रथ् थानय् न कथ् नये ।
निराकार रूप लागिथ् पानय्
सथ् पानय्-त कथ् सन नये ॥९२॥

He is the Mother, Father and Brother of all.* It is that power which incarnates as the Divine Mother Shri Sharika. Shri means Lakshmi, Sarasvati and Dhatri—the Mother Earth. The Divine Mother is prosperity, success, beauty, subsistence, wisdom and the 'Sapta-Matrikas'. Shri is the energy that created Brahma—the principal constituent of creation in the begining and taught the Vedas to him. Divine Mother is same as the Divine Father. He is the Supreme Shiva—the Eternal's Personality of Force. Through Him all is created. Through His rhythm, concentration is governed in the universal phenomenon. Shiva and Shakti are both inseparable. By the will of Shiva—the Father, the Supreme Mother becomes one with Shiva state of existence. The Lord is our kin like Brother, as the seeker finds in Him the fraternity. This fraternity is the global vision of the seeker. The Lord is verily, existing everywhere wherever there is any dimension. Where He could not be ?

He reveals Himself in NIRAKARA—formless Divinity. He is Infinite. His personal attributes are only a rendering of the undifferentiated pure consciousness. He is All essence and abode of all manifestation. I need not long for him at distance. He is very close to me.

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* 'Tvam hi nah, Pita Vaso-Mata shat-krato Bhabhuvitha. Rig Veda. This Vedic Truth has been revealed to the Mother incarnate Shri Roopa-Bhavani in the first and second line of shloka.

कौन जाने तेरा स्वभाव
प्रभाव परमानन्दा जी ।
जो स्मरे हृदय में पावे
जैसो प्रभा भास्करा जी ॥९३॥

O PARMANANDA ! You are the source of Supreme Bliss. Who can understand your nature and power ? You are the Sovereign Supreme. You are the support of the 'Anandam'—the centre of the five sheaths in consonance with the triadic power of creation, preservation and dissolution. The Trinity are the conditioned powers and act upon your 'Ichha-Shakti'-- divine will. You transcend 'name and form'. You are adored by Brahma, Varun, Indra, Maruta and Devas with their spiritual consciousness which is highly filled with divine flavour in the form of Vedas, six limbs of the Vedas and Upanishads. Your glory is sung with the tune of Samaveda. The illumined mind sees you in the 'Dhyanam'. You Infinite nature is not known to the Devas and Asuras. Be Obeisance to you !

Whosoever remembers You in heart, will be blessed with your infinite grace not known to other Devas, as they have finite aura. The Enternal is hidden in the heart of a Yogi. He feels the Divine presence like BHASKARA—the Solar orbit with radiance. It is because of the presence of the Divine that the Jivatman is pushed upwards to visualize the Divine effulgence. You can be perceived in the midst of the solar disc. You are the object of knowledge, who fills the physical phenomenon with brilliance. As 'Bhaskara' your abode is the 'Anahat' lotus. He who may meditate upon the Infinite nature in his own heart will attain the bliss of PRABHA—the light which is alway present in 'Bhaskara'.

सारी तत्व् श्राहारिम् गार् चापुम्
ब्रमवावुम् श्रखंडे मण्डल् ता पाताल् ।
हा-हू सूतिन् ग्यव् व्यगलावुम्
श्रङ्ग नावुम् विशेषा मंग् ॥९४॥

Amazingly, all the cosmic tattvas—elements have been absorbed by me.* These Tattvas are numbered as twenty four in the Sankhya system of realizing the Absolute, through the principle of Purusha—Primal Self and Prakriti—Primal Nature. It is the male and female divine principles of the universe. The Trika system enumerates the tattvas as thirty six, where 'Shiva' is the Supreme state of existence. Its knowledge was a hard task for me like cracking the dried water chestnuts, as is done in 'Vratta'—the spiritual observance. I have kept the whole universe in dilemma, along with the physical world and the subconscient netherworld. I could do all this supramental actions through the vital force vibrant in me in the form of PRANAYAMA—the control over breath.

It helped me to be in tune with 'HA-HOO'—the bija mantras of the Divinity. Through this process, I could melt 'Ghee'—the essence of butter, which has its source in milk. It is Sattva in nature, as it comes from Kamadhenu—the descended celestial cow. Ghee is put as 'Ahuti' in the 'Homa' of the Divine. I purified my limbs with the sacred Ganga water to receive a fresh mandate for my organism to feel the Divine impulse in evevy micorcosm. In the Yogic process, VISHESHA—the Vital force is to be invoked for attaining the beatitude.

* The tattvas are Shiva, Shakti, Sadashiva, Shudhavidya. Maya, Kala, Vidya, Raga, Kala, Niyati Purusha, Prakriti, Ahankara, Buddhi, Manas, Shrotra, Tvac, Chakshu, Jihva, Ghrana, Vak, Pani, Pada, Payu, Upastha, Shabda, Sparsha, Roopa, Rasa, Gandha, Akash, Vayu, Agni, Jalam and Prithvi.

च्यत्थय् लगिय्-त पर्दुय पान् ज़ान्
च्यत्थय लगिय् पर्ज़ान पान्
च्यत्थय लगिय् ल्यठु छ्यु य्-त पर्ज़ान्।
ल्यठु ज़ान म्यु ठ-त ग्वद् ज़ान् पान् ॥९५॥

When you tend to become absorbed in the true nature of your consciousness, then you will realize the non-dual existence between 'mine and thine'. The dualism of 'I and That' is destroyed through the evolvement of CHITTA—the basic mental consciousness. It is especially the emotive mind, with the reservoir of previons mental impressions. When you lift your embodied soul in your 'Chit-Shakti' through 'Jnanam', then alone you will experience the 'Oneness' of your own 'Atman'. Only the 'Chitta' will help you to recognise all the facets of the Supreme. This is the shortest approach to be identical with Divinity. 'Chitti' is the independent power that sustains the universe and keeps alive all sentient beings.

The heart with spiritual fervour is the centre of Consciousness. It is different from the anotomical heart. The seeker perceives the basic cousciousness, which is luminous, pure and the 'Spanda'—primal vibration of self-awareness. The Yogic intensity lies in the transcendece of CHIT-SHAKTI to reach the Divinity in the shortest span of time. It is always sweet and serene known as 'Hamsa-gati'. It is far superior to the physical moment. It is 'Shuddha'—ever pure. Know it for certain that the realization of 'Chitta' is very close to your being. It is sacred and has easy accessibility. The Truth, Consciousness and Bliss should be realized in your own being for Supreme communion.

वाव् रठ् द्वादशान्त रव् संगटे
मायाय तृण्णाय् मारे मन् ।
ब्राँथ त्राव् नाथ् छुय् पनने गरे
साथ् रठ् सुय-त ज्ञानदीह ॥९६॥

Hold your PRANAS—the vital breath. All the DVADASH-RAVI—twelve formations of the sun are in equipoise and maintain a cosmic equilibrium within the solar orbit. The twelve 'Rashis'-constellations influence the course of human life and actions by their rotation in the twelve months of the year. The 'Pranayama' helps a seeker to maintain the SURYA-NADI and CHANDRA-NADI the nerve-channells of the Sun and the Moon in equilibrium, in order to have full control over VAV-VAYU or life energy. It is an immortal Principle. It governs the creation. MAYA and TRISHNA have diverted my 'Manas' and I feel more absorbed in the mundane existence, which is an illusion. Life is immortal because it is really a projection of the Supreme Spirit. Maya is the Prakriti aspect, which makes the man commit mundane acts, through the influence of Trishna—the thirst and greed.

Shun all the illusions and be conscious of your real nature. Your innate nature is Eternal. The Lord is seated as a witness in your psycho-physical existence. 'Nath' is the Great Power, who takes care of your existence. Never be deluded that physical life is your nature. It is a component of the three dimensions, where the Lord of infinitude is seated within your embodied soul.

Donot waste even a single moment. The time is now ripe. Good omen has come and transform your psycho-physical sheath into JNAN-DEHA the spiritual body of supreme knowladge.

बाव् ब्यन् ब्यन् त॒ नाव् छुस् क्रेठान्
ऐठन् अंगन् श्रकुय् पय् ।
लय् पवनस् म्वय छ्य॒ य् बानस्
मानुन्-त॒ पानस् निश छ्य॒ य् दय् ।।९७।।

Different are the emotions and attitudes. Life gets wavered in different directions as the Supreme is explained variously according to the attitude of the seeker. Truth is One, but the 'Jivatman' is unable to name it, as the human faculty is finite and limited. We adore the Reality with 'Sahsranmas'—the thousand attributes of the Divinity, and yet the human intellect can not understand the Reality of 'Name', which is supramental in essence.

Yoga reiterates that the 'Jivatman' should not be identified either with the senses or with the mind or with ego or the intelligence principle. The seeker must put in equipoise the five 'Koshas'—sheaths; 'Manas'—mind; 'Ahankara'—ego and 'Buddhi'—intellect. This is a process to balance the eight cosmic principles for understanding the Macro-Self. These eight components have their source in the Supreme Self. ASHTANGA-YOGA refers to 1. Yama 2. Niyama 3. Asana 4. Pranayama, 5. Pratyahara 6. Dharna 7. Dhyanam and 8. Samadhi. Yama-Niyama-Asana are the physical phenomenon of the Yoga, and the rest are the psychic phenomenon. All these eight principles have to be yoked in Yoga.

The limbs which are subject to disturbances have got the single source in PAVAN—the vital breath. The Lord is very much in your physical, mental, vital, gnostic and spiritual sheath. He is the main source of your life-principle. The elixir of life is the One without a second. Therefore, take it for certain that the Supreme Lord is very close to you, sitting in your vessel. Body is the vessel filled with the spiritual drink. You need not go anywhere in search of the Lord.

मूर्थाह् करिथ् त अमूरथ् पचीय्
खाख् छच-तांय् क्याह् पचें ।
पँछ महाबूत करित् फचें
ह्यच् माया तय् करि-ना बुत् ॥९८॥

The Supreme Spirit is AMURAT—the formless. He is 'Nirakar'—formless and 'Nishkala'—the whole. He is innate, perpetual, eternal and infinite. But the Divinity assumes 'NAM-ROOP-MURTA'—the world of phenomenon. He is of multi-forms, multi-colours, multi-names and multi-dimensions. A Yogi alone can know this ultimate truth alone. The human body is but dust—the material substance, which is subject to decay and death. What can you do in absence of that Supreme Force that abides in the physical frame of your being ? You are in illusion that you are 'Jivatman' alone. You have to transcend the bodily consciousness and digest the Truth of Omniscience.

All the PANCHA—MAHABUTAS—five great elements are ether, air, fire, water and earth, have lost their importance. The Supreme Lord, who is non-dual Reality can not be known by the process of differentiation, from these five elements. The Sadhaka must concentrate on the Self and transcend these five great elements. 'Maha-Maya'—the Mother-Creatrix is Supremely benign and we will adore Her. She is not merely a concept. The Divine Mother is the source of all manifestation. Her benign looks work for immortality. Her 'Dhyanam' paves the way for the emergence of the Immortal Self.

मनि गालि-त पानय् व्यचे
अहं गारि त क्याह् सन यछे ।
व्ययन् ठडि डालि-त पानय् नचे
वाह्-वाह् गुलि् फ्वलि्-ना तुल्-ना मूल् ॥९९॥

Keep control over your mind and be satisfied with the cosmic play of the Divine. Mind is your volitional power. It is the act of willing or choosing. It is linked with the 'Ichha-Shakti'. Its cognitive aspect is intellect. So be the master of your mind and act in such a manner so that you can realize the Spritual Bliss in this very body. Nothing can be achieved, if you identify yourself with 'Ahamkara'—the egoistic condition of consciousness. The mind is composed of the finest elements. It has the considerable capacity for expansion and contraction. So I must curb the mental activities, which would take me to the mundane world. Donot be after the finite ego. Have the strongest will-power to achieve the Eternal.

The embodied soul will play with the cosmic vibrations. He has to realize his true nature. He will side track other worldly elements, which become obstacle to him in his spiritual Sadhana. He has to be very alert, cautious and ever vigilant. He will then dance to the tune of the Divine and play a wonderful action. The roots of Sadhana will get proper nourishment to grow into the ripe tree of Self-realization. It is really a spiritual excitement and a divine fruit of bliss. The seed of Yoga vibrates which is 'Sattva' by providence. Shiva is pure Sattva. He is the primal 'Prakash'. He is Pure-Consciousness unrelated to anything else. Shiva is an attribute which is sung with the 'Wah-Wah' of 'Vimarsha'. These two are inter-dependent and can not be thought of as separate existences.

गंडिथ्-तु डेंटोन् द्रायाय् व्वह्. तस्
क्याह्. लबाव् तस् ग्रासन् जाय् ।
न ब्वथि पाफ् तस् न पुञ ख्यय् तस्
ग्रासान् ब्वय् तस् न ग्रासन्-जाय् ॥१००॥

I visualised Him and I embraced Him. I made the Divinity my inmate. I have kept everything at the feet of the Lord as I myself belong to Him. I am always residing in the Supreme Self, which is SAT-CHIT-ANAND, I gave Him form and adore Him as my ISHTA, so that I can give Him my heart, Am I not in a position to seek Him ? Yes, I am. He is very much seated in my 'Antahkaran'—the inner recesses of my heart. He is fashioned by the heart, mind and intelligence. He reveals Himself in the form of the choice of the devotee.

What shall I offer to the Divinity now ? Where shall I decorate His ASANA—the seat of his rest ? He is manifest everywhere as He is omniscient. He is beyond virtue and vice. Sin can never taint him and the PUNYA—merit never exhausts there. Neither the cosmic person has any attribute, nor any place to abide. He is the primal source of attributes and the causeless cause of manifestation. He is One without a seccnd. He is the Supreme life-unity. He has housed every life within His heart. He has measured every attribute with His Divine presence .

An individual's inborn nature is mainly responsible for his development. A man of self-knowledge is not disturbed by the changing conditions caused by the phenomenal world. Human life is a means to the end from where there is no return.

सबूर-एरू वातान् ब्वह् तस्
तंबूर-साज़्य गूं यस् व्वय् ।
शशि-दारि लव दिमंहा ब्वह् तस्
गंबूर-तोतस् क्याह् बोल्याह् ॥१०१॥

I have an integral relationship with the Supreme Self. The Lord is the musical instrument and I am the note. We are just like the sound and its meaning, when it comes from the 'Samboor'— musical instrument. The instrument and its note is identical with the Immutatabe word and its meaning. It is the primal 'throb' with sound manifestation AUM, which comes from Samboor through 'Eiru' or yur. It is NADA-BINDU. 'Eiru' is complementary to the 'Laya' —लय of 'Samboor' with its 'Tala'—ताल. I express myself through 'Tamboor'—the musical instrument, to sing the glory of the Lord with 'GOON'—the mystic sound. This sound is experienced by the Yogis, when they transcend the 'name and form', where SHABDA—the eternal sound AUM is only existent.

I long to sprinkle over His Radiant Being with SHASHI-DHARA—the trickle of the Moon. It is the essence of vital force and the symbol of 'Sahsradala'—mystic Chakra with thousand petalled lotus. It is the highest centre existing in the head, commanding the Supramental consciousness. It is open to what is above. The parrot of Self realization is in the greater depths. It is Supremely beautiful with the merging of I-ness or finite ego with the infinite AHAM. Its note is the SHABDA-BRAHMAN or NADA-BINDU.

अनेक नज़ मेज्याम् दर्याव्
अवय् स्वबाय आव् स्वरूफ्
ना किह् थव-त ना किह् त्राव
बहु दीप आव नह छिपा रूफ् ॥१०२॥

The Lord has incarnated with His SVABHAVA—innate nature, which is ever effulgent. It is the quality of 'being' and energy. It is the essential power of spiritual principle to descend in 'shape and form' for the evolvement of seekers. The Supreme Self is like a river, which flows with the vibrant force of the tributaries. Its 'Svabhava' is to flow downwards, to represent a SVARUPA—essential nature. The nature has likewise manifested, which we perceive to know the mystry of Supreme Self, embodied self and nature. It is the rhythm of life which reflects in 'Jivatman'.

You need not acquire anything, as everything is transient. You have not to leave anything behind as every atom belongs to the Supreme Lord. Your spiritual tendency will unite you with the Supreme Self. You have neither to accept nor to reject the world. You have to be 'Jivan-Mukta'—a liberated soul.

The Supreme Spirit has manifested in the form of various jubilant and illumining souls. He has not kept His Rupa—form cancealed. There is a close relationship between Primordial source and manifestation. The 'Rupa' or manifestation is known as MAHAT. It Is hidden in those, who are in 'Avidya'—ignorance and revealed to the pure and illumined seekers.

आकाश सुह मदुर वछ़म् दार
तवय-तार रटुमस् पव् ।
दीपा शशि-रव् रूप औतारे
बहु-आकार् न-त निराकार् ॥१०३॥

I realised the Supreme in AKASH—the ether. The Lord is All sweet in the cosmic flow. He exists in 'Shunya'- or void, and flows in ambrosia, it is trickling from that void, which is eternal in nature. The Lord is known to Yogis as AKASH-BRAHMAN—the etherial Reality. Though ether is only a 'tattva', yet the Yogis visualize it with their intuitive eye. The audibility is in the nature of 'Akash'. It moves instantly. A seeker listens to the Divine sound AUM, which is all sweet and has the flow of energy. That is why, I caught hold of the Yogic string. When this string vibrates, it creates SPANDA—the Primal throb in the 'Kundalini' from 'Muladhara to Sahsrara'—all mystic centres in the embodied soul.

He is incarnated as DEEPA-SHASHI-RAVI—the three sources of light found in fire, moon and the sun. These are the symbols of 'Ida-Pingala and Sushumna' latent in the 'Kundalini Shakti'. The four conditions of Brahman are as : Chit, Antaryamin, Sutratman and Virat'. These are all reflected in the cosmic light of consciousness known as CHIT-AGNI, where 'Shashi' or the lunar aspect of reality is the cause of serenity, calmness, observance and introspection. Ravi—the solar aspect is the light, essential for mundane and transcedental evolution.

The Lord is 'Nirakara'. He is formless but we perceive Him in multi-forms. This is the greatest mystry known only to Yogis.

युस्-सा कन्दि वस्मा करे
पसमंद् तिहुंन्दु शून्या-रूफ् ।
शास्तर् शस्तर् क्याह् मूचरे
लुहारु अग्न् सुह् मायंस दीह् ।
किह्-नु सुह मंगे क्याह नु स्मरे
ध्यान् सुह वरे विय-तु पान् ॥१०४॥

The Lord has assumed the form of 'KANDI-RUDRA'*—the deity who reduces the twist knots of 'Avidya' to ashes. The twisted knots are the six forms of delusions found in the souls who are after 'Bhoga'—worldly enjoyments. When the ignorance is destroyed, then only the 'Shunya' is experienced. If at all there is a form of 'Shunya'—the void, it is then the Absolue, which is being meditated upon the Yogis. 'Shunya' does not imply nihilism. Its true intent is to establish the Absolute to the exclusion of the phenomenal. It points to the indeterminable, inexpressible true nature of things. The 'Shunya' state is the highest, as it refers to the triadic forces of the origin.

There is no need now to open the 'Shastras'—scriptures to tread the spiritual path and 'Shastra'**—the arms to maintain the spiritual discipline, as the Sadhaka moulded his being in the smithy-fire, which made him stainless and evershining. The Yogi makes his 'Atman' sanctified and illumined at the altar fire of Pure-Consciousness. He is established in perfection,

He is not in need of anything. He is seated on the crown of Eternity and he needs no more. He is not concerned about the body, vital breath, mental projection and the gnostic world, but he wanders in the realm of consciousness. He does not recollect his refiections, but absorbs himself in 'Dhyanam'. The Yogi's main purpose of life is the communion with the Divine.

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* 'कन्दि' is an attribute of Lord Shiva in Rudra form. Literally Kandi is the knot and through Yoga it is broken or reduced to ashes.

** शास्त्र and शस्त्र

अनाहन् शब्द मना गंडिथ्
पान मंडिथ् रिशीयस् ।
हाकै बान् बरिथ्-त पान
साकै वाकय् आसि दांनिस्त् ॥१०५॥

I have concentrated on the SHABDA—Primal sound at the 'Anahat' centre known as the HRIT-PADMA. It is the mystic centre in the heart of a man. The Lord abides in the form of 'Rakini' resting at the Anahata centre, which has twelve petals exposing the first twelve consonants. I have fixed my mind upon a great Yogic discipline. I laboured hard to know the Vedic Truth revealed by the great Rishi. The Vedic Truth is enunciated in the Gayatri Mantra with AUM as prefix and suffix. A, U, M are thc three primal letters, which are realized in the recesses of heart by the Rishis. It is the Self-power. It is an expression of the Truth, as Self-awareness.

The Supreme Lord is realized as 'Haq'--the Truth. It is He, who has filled all pots with the elixir of life. He is the Supreme 'Saqi', He makes the embodied souls drink the nectar for getting rid of transmigration. He is all compassion. Through His grace all the 'Jivatman' get the vital breath, senses, intellect and above all the mysterious 'souls'. As love is the nature of the lover, so the mercy is the innate nature of the Supreme.

The Supreme Saqi is really great and wise to keep the seekers intoxicated with the Yogic practice. He supplies the Divine drink to keep the Sadhakas in 'Bhavatit Samadhi'. The state of mind, affections of desires, movements of passion, reaction of the senses, limited and the dual play of the reason, the tunes of the feelings and emotions are transcended, is this particular Samadhi. In fact, the Supreme wisdom of the Lord is bestowed upon the devotees.

दूर चल तह् हुरय् कांछचह्
पूरे खसि ह्यम् आयित् ।
सुय् शन् आयीन ववरुनय्
न शीतल् शीतल् माह् ब्बख् ॥१०६॥

If you are desirous of the heavenly beauty, seen in the 'Apsaras', then you will be far-off from your Sadhana. Heavenly beauty is also transitory. Rather you should make Yogic flght to the far-off regions of Eternity and pray for your spiritual upliftment. It is the Highest Reality. It is complete and perfect but not bound by space, time and causation. It is the experience of perpetual Bliss. The Sadhaka must transcend 'Bhoga' and must be eternally happy. Beauty is an aspect of 'Maya'. Maya is tainted, when there is a streak of 'Tamas and Rajas' in it. When 'Sattva and Rajas' are almost suppressed, then 'Maya' appears as 'Tamas'. It is the dark side of the light. The true beauty lies in the 'Chitta-shakti'. A Sadhaka faces towards the east to receive the inspiration from the Sun. and becomes absorbed in 'Prakash' – the Shiva-state of consciousness. There he becomes in tune with the Divine revelation.

His power is mirrored in the 'Shat-chakra-Dala' – the six-petalled lotus. It is also reflected in the six ways of knowing the Truth. These are explained in the Shakta-system as Omniseience, sense of completeness, eternal consciousness, freedom, undiminished power and boundlessness. These six attributes present a self-revealing mirror for making the 'Atman' as a temperate and soothing force of self-consciousness in the recesses of heart*. It moves in the brilliance of moon and resides in the third segment of 'Shri-Vidya'.

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* 'ब्वख' is the apbramsha of बुक्क:, It means heart according to the Sanskrit lexicon. 'माह' in Chandra-Niba—the brilliance of the moon.

दर्याव्-अन्दर अंशाह आव्
ज़ाव् म्यच्य्-त ज़ायिस् म्यचू ।
म्यच्य् बूग-त्त न्यामचू ख्याव्
म्यच़िय् करुस् पारिज़ान ।
अवय् म्यचि बन्योव् म्यह् चूह
पतोह् अपिथ् म्यच़िय् गव् ॥१०७॥

'Amsha'—the particle of life has descended in the river. It took birth in the material substance. A river is a large stream of water flowing over the land. It has a regular flow like the 'Jivatman', which has the current of life. But its main source is the cosmic element in the form of water. Water is the Vedic symbol for the seven cosmic principles and their activities. It is the outward flowing principle of continuation represented to our senses in matter as sap, seed and juice (essence). I have taken the birth from the Mother Earth and all other 'Amshas' have grown from the same material substance. Go and partake the best, what you can have from the Mother Earth. There are various ways of enjoying the materialistic world. Sweet are the forms that we percive. Perception is also an enjoyment. You need to identify yourself with Mother Earth. It is the basic sheath of life-principle with quality of stabilization or condensation. We have to recognize this substance with our senses. Mather Earth is known as the 'Adhara-Shakti', with the quality of emitting smell.

Mother Earth also invites the 'Jivatman' to analyse its cosmic principle in the physical sheath. Because of its gross nature, the matter took the various forms of 'mine and thine'. The concept of various dimensions arose, with the variation in the material substance. When the 'Jivatman' gets involved in the matter, consequently the mind also gets enveloped with the finite and relative observation. After the body is deceased, the mortal frame of the body is asorbed in the earth.

आयाव् वर् ह्यथ् यति स्वर रहुस्-ना
समुरुन म्यच् पाञ्च् त वाव।
अग्न् आव्-तु वाह् बाह रंग् प्यव्
नच़ान् त्रच़ान् सपुनुस नाव।
आज्ञा आयि-तु चलु हा च़ूर-ज़न्
वाव् आसु ब्वदन्यत् क्यथ सन प्यव ॥१०८॥

The 'Jivatman' in me has descended with the 'Vara-boon' in this mundane world. So I am an ultimate unit of the life-principle with sense perception, mind, intellect and soul. When I took birth, I lost all my previous awareness and became a bonded soul under the influence of 'Maya'. I took my body as 'Prithvi'—matter and 'Vayu' vital force, but not the Self. I understood the importance of 'Agni'—the fire element. I thought of various pleasing colours and forms and perceived the world of various dimensions. Then every moment was a new ceremony to realize the cosmic principle. I myself was named variously as a baby, adult, youth, old and decayed. All this happened in a playful and dancing manner. It was a rhythm of life, a thrilling experience and a joyous act.

All the five 'Mahabhutas'—the great five elements of ether, air, fire, water and earth have been cognized by me. All the properties of the five elements have been experienced in sound, touch, colour, taste and smell. The impressions of the entire universe are latent in me under the 'Ichha-Shakti' of 'Maya'

I felt myself as if I was a thief having a possesive relationship with the objects I had stolen. I was thus in haste and hurry. I got amazed when the wind of Time snatched me from my own being.

रहे निशाना ईश्वर-सुन्दु नावा
कति श्रायाव-तु कतु-सन गव् ।
समरिथ-त सादिथ् तमि कजाव
दीव ह्यत मुखी त सीव करहास् ॥१०९॥

The only emblem left with the Sadhaka is the name of ISHVARA. He abides in the heart of seekers. His name alone perpetuates. The Divine symbol AUM causes to last for ever. AUM is the Divine 'name and form'. It is the Divine sound. All the thirty-six 'tattvas' are but the analysis of this Divine witness. AUM is the SAKSHI—Testimomy. The Spirit in the cosmos is the Lord, who is the 'Ishvara' of all 'Prakriti'—nature. He is both supracosmic and intracosmic. He is both SAGUNA and NIRGUNA. Wherefrom has He came and to what destination has He gone ? This is the great mystry. This is verily, the involution and evolution. It is the ascent and descent of the Supreme Self. It is the 'Ichha-Shakti' of the Universal Lord, who is adored as 'Prajna, Virat, Hiranya-garbha, Kutastha' etc,. by the devotees, as enunciated in the scriptures. Neither He comes nor goes. He is Ommipresesent, Omniscient and Eternal.

I have found the Lord, with my 'Sadhana' and 'Japam'—the repition of 'Mantra'. The Lord is within me. He is the object of my 'Sadhana'. Sadhana is the source of final beatitude. I experienced the Divinity with observation and generalization. It was the combined method of inductive-deductive process of reasoning to reach the realm of Divinity.

I recognize Him as my 'Ishta' and see Him in every breath. I long to serve Him with all that I possess, handed down to me with faith and devotion. I am awaiting the Divine Commands.

छुननस् लूब क्रूद् काम् मूह् मद अहंकार
च़ाव संसारस् त अमल् कर्यस् ।
पतोह् आमाल् अमल् होरने गाव्
प्वछ़् आयाव-त क्वछ़् क्या निये ॥११०॥

A Sadhaka must always take up right action. He must follow the right conduct and act according to the Vedic injunctions. A Sadhaka must keep himself away from 'Lobha'—avarice or greed, 'Krodha'–anger, 'Kama'–sensual pleasures, 'Moha'–delusion, 'Mada'–pride and 'Ahankara'–finite ego. He has descended in this 'Samsara'—the cyclic movement of the Eternity, but he must transcend the worldly enjoyments. All actions are done by the 'Gunas'—attributes of 'Prakriti'. All actions must exist for the sake of the Divine. So long as we are influenced and domininated by 'Lobha' etc., we cannot act upon the right direction as suggested.

When a 'Jivatman' leaves the body, then he submits before the Supreme self, for the judgement of all his actions. He renders the account of his deeds both psycho-physical and psycho-gnostic. He has to be accountable for his impulses, feelings, sensations, desires, life and vital activities, which he has done in his life.

The law of 'Karma' is not determined by perception or inference. 'Karma'—actions produce a two fold result: 'Drishta and Adrishta'—seen and unseen. As an individual acts and behaves, so he becomes. Every effect is preceded by causal factors, in the absence of which, there can be no effect. The 'Jivatman' has come in this world like a guest, and he must take the best impressions of his 'Karmas' with him when he enters the 'life-after'. The Lord is not sought with any gratification.*

* क्वछ़् in Kashmiri.

ईश्वरि वाद् ह्यथ् ग्वत कजाव्
यति आव्-त आसु मनुष्या-रूफ् ।
युसुह् देव स्वरि मनस-त बाव प्रथ ज़ुवस्
तिम् जह् सोव् कस् मालि अथे आय् ॥१११॥

The 'Jivatman' descended in this world with the potential nature of 'Ishvara'—the Supreme soul. But the embodied soul in the human form lost all his Divine consciousness. He worked and behaved just an ordinary man, who is more concerned about his physical sheath. The embodied soul did non relize his 'non-dual' nature. Though a fact of common experience, 'non-dual' approach is a standing mystry in the human mind. Man ought to have cared to know his Absolute nature, but his view happened to be empirical and illusory. Therefore, he lost the spiritual thread and forgot the 'promise' that 'I am He'.

The seeker, who is constantly absorbed in the repetition of the Divine name in his 'Manas'—mind is really blessed. He is really an illumined soul, who sees the Divine spark in all the embodied souls and respecɿs them with all reverence. He establishes an 'Advaitic' relationship with them. The All-pervading Being is manifest as the innermost Self in all living creatures, but in human body the Self is most manifest. The seeker must make every effort to visualize the Self in every living being.

Verily, I say that such a state of Supreme consciousness is hard to attain. We need constant contemplation. The 'non-dual' approach must have the flavour of originality, which springs from the Towering Self of the 'Ishvara'.

तिमय् छिय् मनुष्य न-त किह् ब्राय गुपन्
यिमन् आदन् सुह् पान् मशिथ् गव् ।
प्ययख् बुडिथ् चीतन् सु-दन सौर्यख्
छर्यञि बान कति मालि दरकार यिये ॥११२॥

Those who establish their identity with the Supreme Self are virtually living a 'Divine-Life'. All others though of human frame behave with lower instincts. He who has realized the bliss of the Eternal is not afflicted by the gross sensual pleasures. The Divine is always symobised by 'Light'. From the Source of Light proceed the rays of 'Jnanam'—knowledge that lilumine the consciousness, which is known as 'Chitti'. A seeker is blessed enough, if he traces his primodial nature in SHIVA. He alone is worthy of living a human life. Those souls are subject to suffering, whe have lost their main string, which brings the Divine current in the 'Jivatman'

The 'Jiva' by virtue of his descent has forgotten his essence owing to 'Kala'— limitation of time,* 'Niyati'— limitation of space, 'Raga'— relative attachment, Vidya- limlted cognition, Kala—limited creativity** and 'Maya'— limited formation. Those persons will realize their misdeeds when they would not be able to reach the higher realms. They would not be able to overcome the lapses of not living with the tune of intuition.

The Supreme Lord is the consciousnees or known as 'Chaitanyam' in the scriptures. It is the quintessence of the doctrine of Self-recognition, otherwise the Jivatman like half filled vessels will be of no utility in realizing this Supreme recognition.

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* काल ** कला

सहज्-तु आनन्द् रह हा दारिथ्
पानय पान् संदारिथ् क्यथ् ।
कृपाय् च्यान्य्‌ गछ्-हा तरिथ्
ईश्वर-रूफ् स्वरिथ् तह् क्यथ् ॥११३॥

The nature of Supreme Self is SAHAJ and ANANDAM, so realize the Lord in these two aspects. 'Sahaj' is the inborn and innate tendency in a man to be in the vibrant breath of the Self. Life in not confined to the corporeal body consistituted of distinct elements. It extends to the innate nature, which in homogeneous with 'Anandam'. The main purpose of human birth is to realize the 'bliss', which can be attained through meditation and Yoga. Bliss is the Primal serenity. Once the seeker is firm in his quest, he has to direct his senses, to see the 'Anandam' in its true colour.

I am embodied with in the orb of the Supreme Self. I make effort to realise the blissful state and feel blessed. Law of perfection is implied in the development of the whole constituents of the Self. The entire life is to be taken up as the gift of the Divine. Bearing this diction in mind, I am sure that I will transcend 'Samsara'—the phenomenal world. I will cross the worldly ocean through Your Supreme Grace.

The Supreme is to be seen manifested in every 'Rupa'—annimate and inanimate form. I take rest in the lap of Absolute with the settled meditatation and concentration as Ishvara is the friend of all. There is complete unity in 'Jiva' and 'Ishvara'. He must be seen in word, thought and deed.

सहज्-त ज्ञान रज्यम् परमानन्द्
अव-रूप सानन्द आसिय् कोई ।
आत्मा रज्यय् वाचू मा स नद्
मदु सा सुह् नद् वह वञी ॥११४॥

The Supreme Bliss is seen in SAHAJ and JNANAM. The Lord is the Infinite and abides in His essential nature of 'Anandam'. He is the chosen Ideal and the Supreme objcet of devotion, When He is seen within manifestation, the Lord becomes 'Ishta'. The Lord is SAT-CHIT-ANAND for those, who see him with the intuitive faculty. It is pure knowledge or 'Shudha-Vidya'. There may be a few, who transcend 'Avidya'. This state of bliss is destined to those seekers, who always abide in 'Atman'.

The Self rejoices, when a Sadhaka is in the process of Yoga. The stream of energy is flowing through Yoga. I have an urge in my being to realize the 'Atman'. This life is a sort of testing ground, where the light of Truth delimits 'Prakriti' and the seeker merges with the Infinite. We have to set our souls for the attainment of Immortality. My inner-self longs for it.

इति वाक्य मंजरी

Here, the VAKYA—MANJARI is concluded.

श्रों श्री गुरवे नमः
बू यो न बोजम् तोया न तीजम्
वायु नाकाशम् अवा ताह सर्वम् ।
नजि ब्रह्माण्डम् नच् खात्म-आत्मम्
शक्ति स्वरूपम् परं ब्रह्म सोहम् ॥१॥

OM. OBEISANCE TO SHRI GURU

I am not the earth. I am not the seed and not the water. Neither I am the Tejas nor the lustre and not the air I am. I am not the ether. I am in no way related to the manifested principle. I am not the 'macro self' and not an interpretation of the Supreme self. I am but the Innate and Primal nature of Shakti. I am Absolute Supreme self. 'Prakriti' bases herself with the three 'Gunas' as the original substance, in the evolution of the world. Five elements of matter are evolved out of it. These are 'Akash'–ether, 'Vayu'–air; 'Tejas'–fire 'Toyam'–water and 'Bhu'—earth. These are the subtle conditions of material energy. The first ripple in the universal phenomenon is 'Akash'* or ether. Out of it an intenser condition is evolved and termed as 'Vayu'—air. By more complex motion and increasing intensity, three other matter-conditions are developed in the form of 'Tejas', 'Toyam' and 'Bhu or Prithvi'.—fire, water and earth.

The Divine mother says: 'I transcend all these five elements and even go beyond, where there is no trace of 'Bijam'—the universal 'Seed'. I donot abide in 'Brahmanda'–the macro self inherent in the cosmic-egg. I donot see 'Atman' in portions, manifested in the 'Jivatman'. I realize it in 'Purna'-the whole. I am verily, that Shakti which is self-existent, self–cognitive, self-effective power of the Absolute. I am Omnipotent Reality termed as SOHAM or I am He.

* खात्म-आत्मम् is source behind space.

पुरुषो न पुरुषात् विमर्शो न मर्शात्
वर्ना-तोजो शान्तं अन्तर् आकाशम् ।
सूक्ष्मो न विस्तार् न परं व्यापारम्
न अन्तदारम् परं ब्रह्म सोहम् ॥२॥

I am not PURUSHA—the cosmic Being. I am not the emanation from the 'Purusha' who supports the play of prakriti, which is termed as 'becoming'. I am not VIMARSHA—reflection. I am not what originates from that reflection. I am not 'Sukshama'—the subtle nature or the essence of an object. I am not the application of the 'Vimarsha'. I am beyond 'VARNA'—the colour formation or the human frame. I transcend TEJAS — the lustre, heat and light. My innate self is beyond SHANTI and ANTAR-AKASH—the peace and the subtle space. I am not seen in SUKSHMA—the micro self and not in VISTAR – the gross extension. I am neither PARAM-VYAPARAM — the Universal interaction or pervading force and not ANTADHARAM— the end of all relative consciousness.

'Purusha'—is not independent but intimately connected with Nature. Its emanation is seen in all the manifestations. Vimarsha is the significant' Speech' and is dependent on 'thought'. It is an inherent Shakti in the form of vibration. I transcend to be 'Varna-rupini'— the phonomes, as these are all finite vibrations. Jiva in the state of dream is termed as 'Taijas'. It is a transitony phase. A Yogi, who is in the state of SOHAM sees tranquility, ethereal view, subtle nature, expansion and inner doors to Divinity. I have transcended all these stages. I am verily, 'Soham'.

थावर न जंगम नह चतुर्वर्णम्
जग न चराचर् तथ् परमाकारम् ।
सथ् नां असंतु अछिन्नदारम्
सूक्ष्मो समादि परं ब्रह्म सोहम् ॥३॥

I am not THAVAR (STHAVAR) the static 'Prakriti'. I am not JANGAM—the dynamic and moving body. I donot abide in CHATUR-VARNAM—the four varnas viz. Brahman, Kshetriya, Vaishya and Antyaja, I am not ZAG (JAGAT)—the phenomenal world and not CHAR-ACHAR—the animate and inanimate manifestion. I am beyond PARAMAKARAM—the Supreme Form. I am neither in SATH (SATYAM)—the true aspect of Reality nor 'ASATYA'—the unreal form of Divinity. I am beyond ACHHIN-DHARAM—the constant flow of energy. I transcend SUKSHMA-SAMADHI—the most subtle form in Yogic trance.

Prakriti is both static and dynamic. It manifests with the equipoise of 'Sattva-Rajas-Tamas'. The Supreme Self transcends all the three 'Gunas'—attributes, which are inherent in 'Jivatman'. My essence is not in any type of movement or non-movement. I am unconscious of the division of human race on the basis of birth and 'Karmas'—activities. I transcend every form, even the universal form, because it is also the creative power. I am not limited to truth or untruth as these are the finite facets of the Supreme Self. I have gone beyond the most subtle Samadhi. Verily, I am Absolute Brahman beyond any name and form. I am verily, SOHAM.

जोगो जगान्तर् संन्यास-वर्णम्
तुरीया-अतीता तथ प्रसिन्द्धोऽहम् ।
अचिन्त्यरूपं परमाकारम्
थ्यर केवलोऽहम् परं ब्रह्म सोहम् ।।४।।

I am satisfied with my own Self as I am the pure Self. I have been absorbed in the Yoga since Eternity to yoke myself with the Supreme Self. My whole being is the 'Sannyas-Varna'. It is the renunciation of life and action. It is pure communion with the Supreme. I am now in TURYATITA state. This experience transcends 'Jagrat'— the wakeful state, or the phenomenal world , 'Svapana'—the dream state or mental plane of existence, 'Sushupta —the state of sleep or self-absorbed sleep of consciousness and 'Turiya'—the fourth stage or absolute self of Being.

I am the Supreme formation, in which every name and form is merged, I am beyond thought and imagination. The concept of Self always stands distinguished from thought and imagination; I am 'THIR' (STHIRA)- the state of clamness and my being is fixed on the Supreme Force. I am verily, KEVALA—indeterminate being.

I am Eternal and behind all stabilities. I am Superme Truth. I am That, who is the causeless cause. I am Infinite, Partless and Formless. I am Self-realizatsion, I am SOHAM or He am I, as revealed in the Ishavasyopanishad.*

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* तम् ते पश्यामि योऽसावसौ पुरुष: सोऽहमस्मि (16)
Trhough Lord's grace, I behold the most blessed form of Thine. I am indeed He, that Being who dwells there.

माता न पिता भ्राता न बन्दु
वार्ता स वेदम् एको केवलोहम् ।
ग्वरू न चेला मन्त्रो न लीला
तथ युस् अकेला परं ब्रह्म सोहम् ॥५॥

I have transcended all the worldly relations. I am neither mother nor father. I am not even a brother or a kin. I am known by the Vedic Shrutis. I am the Divine Revelation as described in the Vadas. I am One without a second. I am the Solitary one as I am the efficient and material cause of this manifestation, where the human relations are all temporary and transient in nature.

I am neither a preceptor nor a disciple. I am not a 'Mantra'–seed syllable and not 'Lila'–the universal play. I am that very Supreme Self, which cannot be described by human speech. I am Absolute Truth. I am not bound by human relations. All the differences have gone and I have understood the doctrine of Self-recognition. SOHAM means that the human ego is negated and the 'Jivatman' is identified with the All-pervading spirit. When 'mind and vital force', which create the difference between 'Jiva' and 'Shiva', is given up, then only the real 'I' remains. It means complete merger of the embodied soul with the Supreme Self. 'Preceptor-disciple' relationship is only an ideation, like the 'Mantra and Lila'. A Sadhaka transcends all these attributes and rejoices in the Self.

मोहो न ब्वदि नच वैराग्यम्
नच् राग-दोषम् निर्वैरशान्तिः ।
स्वपन न जाग्रथ् तथ् शुद्बोदम्
सूक्ष्मो स्वयम्बू परं ब्रह्म सोहम् ॥६॥

The Supreme is not bound by 'Moha'—the delusion. 'Buddhi'—the intellect cannot understand the real nature of the Supreme Self. The Immutable Supreme cannot be realized through 'Vairagyam'—Complete cessation of desire and attachment. He cannot be understood through 'Raga-Dosha/Devesham'—attration and repulsion or with the instincts of like and dislike. The Supreme Self is attained by 'Nirvaira-Shanti'—Eternal peace, where there is no trace of hatred and hostility.

The Supreme is not realized in 'Svapna'—the dream state, which is beyond consciousness corresponding to the subtler life-plane and mind-plane. The Divinity is not tracable in 'Jagrat'—the wakeful state, which is the consciousness of the material world. But the Lord is attainable through 'Shudha-bodham'—the purity of Self and Self-awareness.

The Supreme is 'Sukshma'—the most Subtle power, manifest in subtle matter, subtle body, subtle vision, subtle organism, subtle world and subtle life force. It is verily, SVAYAMBHU—the Self-existent and Self-becoming. I am verily, what is the essence of SOHAM—'He am I'. I am Absolute, Undifferentiated Self.

पादू न बीजम् चतुर्भुजाकारम्
न त्रि-जग् चराचर् अनन्त रूपम् ।
सहस्रनामम् निरादारम्
शुद्द-स्वरूपम् परं ब्रह्म सोहम् ।।७।।

The Supreme Self is not the 'Padu' (Padapa)—tree. It is not even the manifested 'Bijam'—the seed. The Lord is not of the form of 'Chaturbhuja'—having four dimensions. He can never be measured with the length, breadth, width and time. He is not in the formation of 'Trijagat'—the triple world of 'Bhu, Bhuva and Svah'—the material world; the world of pure vitality and the luminous heaven. The Supreme is beyond 'Chara-char'—the animate and inanimate being. He is verily, the 'Anant-Rupam'—of infinite forms and names.

The Supreme is adored with 'Sahsranamas'—the sweet and glorious names of the 'Saguna Ishvara', who is the 'Ishta' of devotees. But the Supreme Self transcends all these 'Sahsranamas'. But He is 'Niradharam'—One without any support to exist. 'Niradhara' is 'Samvitt'—pure Consciousness.*

The Supreme Self is 'Shudda-Svarupam' or Eternally pure in substance. It is undefiled, faultless, right and holy and free from Avidya. I abide in SOHAM—the All in one and One in all. I am free from the taint of 'dualism', thus He am I.

* In the Shakta Yoga, निराधार is understood as मूलाधार or संवित्—Mooladhar or Samvit.

स्यद्‌ न स्यज्‌ विद्या न गति
रिद्‌ न परीक्षा आकाश-रूपम्‌ ।
खगाकाश उल्लंगिथ्‌ नच्‌ राज्योगम्‌
न लम्ब न निरालंब्‌ परं ब्रह्म सोहम्‌ ॥८॥

The Supreme Self is neither Sedhu (Siddha)—the one who has attained the state of perfection, nor the Lord is Seju (Siddhi). He transcends the faculty of Occult power in a 'Siddha or siddhi'. He is more than what is attained by 'Vidya'—the relative knowledge. He is beyond every 'Gati'—movement including the cyclic movement of the planetary system and that of 'Time' known as serial time bound by 'Yugas, Kalpas' etc. The Lord is not 'Rida' (Riddhi) the prosperity and welfare alone. He is not 'Pariksha'—subject to test, as He is Supreme Sovereign and Absolute. He is beyond 'Akash'—the lofty space, where all sounds merge.

He has transcended Supersonic, hypersonic and subsonic sound lengths, which are vibrant in 'Khag-akash'—celestial phenomenon. The Absolute is not confined to 'Raj-Yoga' alone. He does not need any support. He is attached to or sustained by none otherwise there is regression to infinity. The Absolute is the Supreme Self. He is to be meditated upon as 'Param-Brahma.' Verily, He am I. He abides in me, as SOHAM.

'लम्ब-Support. A Yogi can go beyond 'Khag-akash'—space, when he becomes perfect in Raj Yoga, like a bird.

रूपं न रस् न स्पर्श् गन्द् न देहो
दुयी दयस् न छुस् केवलोहम् ।
ज़ीवो ज़ीवता न वर्ता न वार्ता
कर्ता सहोकार् परं ब्रह्म सोहम् ॥९॥

I am Absolute Self. I am not the 'Rupa-Rasa-Sparsha-Gandha-Deha'—form, taste, touch, smell and above all not the body. I transcend the qualities of human embodiment. I have no feeling that I am a being with 'name and form'. I am not 'Duyi'—the differentiated soul from 'Daya'*—the Supreme Self. I am 'Kevala'—One and only one, devoid of all attributes. Verily, I am One without a second.

I am not 'Jiva'—the embodied soul, as the living being is subject to decay, death and mutation. I am not the act of being. I transcend all the phenomenal changes, which are brought forth from the very beginning of inception to the later life. I am neither 'Varta'—the food, nor 'Vaarta'—the speech of finite thoughts. I cannot describe Him through speech or the organ of speech—the uttered audible word in the gross form, known as 'Vaikhari'. The speech is produced by 'Pranas'—the vital breath to enter into the ear-the audible organ of the 'Jivatman'. I am not 'Karta'—the subject and not even 'Sahokar'—the associate. I am Supreme Brahman. Verily, I am 'Soham'—the Supreme Self.**

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* दय in Kashmiri language is named for Supreme Lord.

** सः+अहं = सोऽहं is the Suprcme realization, where the Jivatman identifies himself with Parmatman.

इडा न पिंगला न च ब्रह्मनाडी
स्वयिय् सुषुम्ना पायाहमेव ।
आनाहत् अनामय् तुरायाऽवस्था
आनन्दरूपंद परं ब्रह्म सोहम् ॥१०॥

I am neither 'Ida' nor Pingala', and not 'Brahma Nadi'. I transcend all these 'nerve-channels. 'Ida' is one of the main nerve-channels in the subtle body, situated on the left side of the central channel, and on the right side is the 'Pingala'. 'Ida' is the 'Rupa-shakti' and Pingala is the 'Raudra'-Shakti'. 'Sushumna' is the central 'Brahma-Nadi'. These get all vibrant and are experienced through yoga as the lunar and solar energies. I alone exist, as I transcend all the psycho-physical phenomenon.

I am 'Anahat'—the heart lotus with twelve petals, where the Yogini named 'Rakini' resides. She is the presiding deity of blood, which sustains life. I am 'Anamaya'—the Supreme Shiva. I abide in the 'Turiya' state, where I am not affected by the experiences of Jagrat-Svapana and Sushupta'. This state of ecstasy is known as 'Shuddha-Vidya'. I am 'Anand-rupam'—all that what is Bliss—the ultimate nature of Supreme Sovereign. I am verily, SOHAM— the ascension of 'Atman' to the state of Parmatman.

इति स्वानुभवोल्लास दशकम्

Here the SVANUBHAVOLLASA-DASHKAM— Self Realisation of ten Shlokas Is concluded.

तथ् अन्तर दृष्टि संबांवुम्
यिह् म्य त्रावुम् तिह् आवुम् नये ।
लल्ल् माधव शिव् ईकावम्
ब्येकावुम् दीह् म्य पानये ।
च्यत्थ अन्तर् मन्ज़लि सांवुम्
ललावुम्-तु म्य बावुम् नये ।
पूर-विचार् प्रागित् आंवुम् ।
यिह् म्य् त्रावुम तिह् आवुम्-नये ॥१-२॥

Thus I stabilized that 'Antar-Drishti'— inner vision, which is the touch-stone of Yoga. Whatsoever I wanted to renounce, I got it in return in other form. I experienced the Supreme self in Lalla-Ded-the Shiva-Yogini, Madhava the Guru and father along with Supreme Shiva, in their transcendental nature. The Trio is One in essence and unified in the Supreme Effulgence. I made every effort to stabilize my 'Deha'— physical being in order to recognize my own real nature.

I made my 'Chitta'—consciousness to take rest in the swing of 'Antaratman'— the inner recesses of Self. I made it play and rejoice. I looked at the 'Chitta-Shakti with different forms. All the 'Chitta-Vrittis' were moulded to experience the Divine. I made full analysis and arrived at the conclusion that whatsoever was abondoned by me, has been received by me in different forms, through my consciousness.

यमि तराजि दीह् संबावुम्
नावु श्रावुम् सुय् पानयें ।
मन सथ-असथ् सिरावुम्
लानु त्रावुम्-तु कुस् म्वल् दिये ।
ब्वञा म्यान् सारुय तवय् छुस् सावुव्
यिह् म्य त्रावुम् तिह् श्रावुम्-नये ॥३॥

The Lord appeared before me. He is All grace in Himself. I used the same balance to weigh the Lord, with which I weighed myself. It was 'spanda'—the Divine vibration, which united us together. I analysed 'Satyam-asatyam'—the real and unreal aspects of the Highest Truth. It was the Primal Secret which I brought within the grasp of my mind. My mind got fixed with the 'Sat-chit-Anand', and I developed the primal devotion with Him. I comprehended the Being and non-being aspects hidden in the Supreme mystry. I made the best use of the balance of discrimination as the Lord alone could understand my merit within.

I discarded the worldly affairs. I am free from the taboos of life, as who is going to compensate the harvest of my Sadhana ? All my spiritual belongings are in perfect harmony. I live an enlightened way of life.

Whatsoever was left by me, was received by me in a new form. It was the analysis, which I made during my search for the Lord. I am now spiritually blessed.

दीह्-अन्तर् सुषुप्त् सावुम्
जागावुम् तुरीया आये ।
अनाहत् आनन्द खिलावुम्
मिलावुम् अनामय् च्यथे ।
तद्-रूप म्य-पान ललावुम्
ब्वह् छ्यस् सावु-त किह् रावुम्-नये ।।४।।

I made my inner being to be in the 'Sushupta' state. It is the dreamless state of the causal body. It is termed as the self-absorbed sleep of consciousness. Verily, this is the deepest state of Samadhi, in which the Sadhaka enters into the causal or life seed-state. Later, I awakened 'Turiya'. It is the fourth stage. It is an identification of the Self with 'Shiva' state. Yoga is practised in the wakeful state, but an expert in it enters differently. It is known as 'Turiya'. A Sadhaka is not affected by the experiences of 'Jagrata, Svapna and Sushupta' states. This state is known as 'Shuddhavidya'.

I made 'Anahat'—the heart centre and 'Ananda' to bloom in order to interact with 'Anamaya'—the Supreme Shiva. Shiva is the Supreme Consciousness. It cannot be described in words. It is 'Chaitanyam'. I became identical with 'Tad-Rupa'—that form, where every cognition is awareness. 'Tad' is that evolution of mind which goes round the intellect.* I could realise perfection in my being. I have transcended my body consciousnees. I lost nothing.

* According to the Shakti tradition 'Tadrupa' is the Divine Mother.

कलि-कलि मिलवावुम्
ललावुम् रूफ् पानये ।
तव अन्तर् दीह नावुम
पीवावुम् रस् पानये ।
तव तुष्टि निदाना प्रावुम्
ब्वह् छयस् सावु-त किह् रावुम् नये ॥५॥

I yoked my embodied soul with the Supreme Self. It was a gradual evolution. I surpassed every 'Kala'—the power that limits the universal condition and phenomenon of All-Powerful energy in fragments.* I realized my ownself in the consciousness of the Supreme Self. I cleansed 'Antar-Deha'—the inner dimension of the spirit and made it drink the ambrosia of beatitude. I offered the best of the 'Rasa'** – the subtle element. In the Upanishads the 'Rasa' is known as felicity itself. 'Rasa' is the Supreme Brahman. It is also the Primal seed. On the authority of the scriptures, 'Rasa' is the vital breath and the giver of the vital breath.

Through Yoga and Self-knowledge, I offered the 'Rasa' of my Self to Divinity to become One with the Lord. I attained 'Tushti'—the Spiritual contentment. It is nourishment, wisdom, might, tranquility, benevolence and beauty. I got the treasure house of spiritual order and became blessed.

I am sound and serene as I did not lose anything. I became One with the Lord. I attained undifferntiated unity.

* कला, ** रस

ब्वद् ख्ययम् च्ययम् प्रख्टेयम्
च्वोम् वैराग्य अक्षय दाम् ।
द्वन् गूच़र् व्यच़ार् सांवुम्
निनावु रिशियस् तवय् ।
आदि श्रुथ आच़ारांवुम्
ब्वह् छ्यस् सांवु-त्त किह् रांवुम्-नये ॥६॥

I took the sheler of intellect but it did not help me well. I could not realize the Lord through intellectual discources. I swallowed it and I got aware of 'Vairagyam'—complete cessation of desire and attachment. It nourished my whole psycho-physical being and myself became identical with 'AKSHAYA-DAMA'—the Eternal self. I became free from any modality by the faculty of intuition, which is existent in the Supreme Reality. All the 'VICHARS'-intellectual reflections and thought processes of the mind along with 'GOCHAR'— sensual organs with their functions have been put undrer control to eliminate the kinks and curves of 'Duyi'— dualism. These were the obstacles to reach the 'Akshaya-Dama'—which is the 'Sarva-Anand-Chakra' or 'Brahmma-Randra' of the microcosm. It never perishes as it is Infinite and Eternal.

I have to entrust myself entirely to the will of Infinite Supreme Power. I have to understand the spirit of 'Adi-shruth' (shruti)—the Vedic Shrutis, revealed to the Rishis in the form of 'Mantra'. It was the instrument of thought, which I put in my innate practice. I am now perfect. I attained that state of which I was not aware of.

न खूचस् न कूँह् लज्जुम्
व्यपजु तिय् पानय् ग्रानुम् ।
न म्य करु-तु न सापनु
रंजु सहज् होत् अवय् ।
रीच्-तीच्-तु प्रीच् निबावुम्
ब्वह् छ्यस् सावु-तु किह् रावुम् नये ॥७॥

I did not get frightened and I was not ashamed of. I did not make any effort to see the Self, which has no name. It grew in the sweetness of harmony itself. It was a wonderful sprout by itself. There is no act and no movement. 'Rajas'—the vital impulse has therefore, interacted with the 'Sahaj'—the innate light during my Sadhana. It was all immeasurable Divine-will.

I discharged all the worldly duties according to 'Reetch'—the tradition, 'Teetch'—the custom and conventions and 'Preetch'—the association and obligations in kinship.* I lived a life of 'Jivanmukta'—a liberated soul who seems involved, but in reality is evolved. I am in the mystic form. Though I am enveloped in the earthly shape, yet each 'nerve and cell' becomes a thread of beatitude in my being I did not sit aloof and away from fellow beings, but was lost in the Absolute consciousness.

I am verily That. I have not been stained in any manner. I did not lose anything.

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* रीच्-रीति, तीच्-कर्तव्य, प्रीच्-प्रीति

तत्त्व प्रसंदिथ् दय् प्रावुम्
अङ्ग गालिथ् जग् मा म्वये ।
ना खोच् नाल्वन् करि-ज्
प्रजि न्यर्मल् श्वद्द शिवय ।
दिन् प्रलय् तक् एकावुम्
श्वह छ्यस् सावु-त् किह् रावुम् नये ॥८॥

I made all 'Tattvas'— cosmic elements transparent and pure. All these 'Tattvas' helped me to know what reality is. Literally, 'Tattvas' mean 'Thatness' of macro in the micro. It raditated in all my sheaths and I realized the 'Shiva' state in my own Self which consists of psycho-physical, vital, gnostic and blissful sheath. The Highest Reality was experienced in 'Purusha-Prakriti', but I transcended the Supreme state to attain the Eternal Self. I laboured hard to dissolve the organic substance but the world did not shrink to end. The world is the reflection of the Divine play. I was never disturbed by the calls based on 'Maya' or delusion.

Impure consciousness can never evolve a Sadhaka. Shiva who is NIRMALA—without any spot is the Eternal Self. He is not tainted with 'Anava-mala' or 'Avidya'— illusion. He is 'Shuddha'—Eternally Pure and Benign. Radiance, Effulgence and Purity were woven together by me in AUM during the eternal hour. The manifestation came into being from 'Srishti'—the creation upto 'Pralaya'—the dissolution and reabsorption of the universe at the end of Kalpa through the will of Divine. This is verily, a potential duration of time, when all manifestations are dormant but the Supreme Self-alone exists. I am in my serene nature.

Verily, I am That. I am not lost but I am eternal.

एकतु परमबूद सदानन्द्
तसि विदीह् समाद् यस् स्वर आसे ।
रिदू स्यजू विद्या युसु आदरु असि ।
तत्पदवी रसे बिय् क्याह् आसे ।।९।।

He who has experienced Ektu (Ektvam)—the state of Oneness, which is 'Anadi'—without beginning or end, is really blessed. He dwells in the Supreme Consciousness. It is the stage of 'Param-bodha'—that knowledge, which showers the ambrosia of 'Truth-Consciousness and Bliss'. It is the undefinable Bliss. He alone is commissioned to be in 'Videha-Samadhi'—who is in tune with the Primal Sound AUM. This is the Supreme Samadhi where the Sadhaka is not conscious of the five sheaths.* He becomes one with the object of meditation, thus attaining a condition of superconsciousness and unqualified blissfulness. This is 'Moksha' or 'Para-Mukhti'.

'Riddhi'—the prosperity attained through Yoga is finite in nature but 'Siddhi'—the perfection attained through Yoga is also an accomplishment. These are but the facets of Divinity. The Reality transcends 'Vidya'. The Shastras speak of Manu-Vidya, Chandra-Vidya, Siddha-Vidya, Atma-Vidya, Maha-Vidya, Shri-Vidya, Shodasha-akshari-Vidya and Nandi-Vidya. These are but the specific approaches to reach the Divinity. The aim of human birth is to attain the essence of 'Tatpadvi'—that Supreme State which is full of Bliss.** What else it could be ?

* The five sheaths are : अन्नमय, प्राणमय, मनोमय, विज्ञानमय, आनंदमय कोष ।

** तत्पदवी is the identification of soul with Spirit.

रिद्द-स्यद्द विद्या ग्रजि़ ग्रागरय्
तसि गरय् व्यबव् सागरय् ग्वाह् ।
करि सूर्य उदय् चलि गटकारय्
सहज् विचार् तथ् सारबूद ॥१०॥

'Riddhi-Siddhi-Vidya' are the different facets of the Divinity. These are the rays, which help the 'Sadhaka' to attain the psychic powers through 'Ashta-Siddhis'.* These are limited in nature, while the Supreme Self is Absolute. Prosperity, perfection and knowledge gush from the source of Eternity, which give 'name and fame' to a Sadhaka. He is drawn towards the magnificient prosperity and finds himself in the ineffable ocean, filled with richness. These are all transitory in nature. The struggling ego has to change its course to ascend to the realm of Reality.

The Sun of Reality will emerge and the darkness of 'Avidya' will disappear. There will be a luminous experience everywhere. Miracles, occult powers and such other feats will be transformed. The true understanding of the Supreme Self will be realised.

Such a blissful state falls to such a Sadhaka, who is in harmony with Spiritual Effulgence, through the practice of 'SAHAJ'. It is the essence of His mystery. Sadhana and perseverance are the basis of spiritual accomplishment. Thus a Sadhaka must take up 'Nishkama Yoga' for attaining 'Nirvana'—the final beatitude.

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* The Ashta-Siddhis are : अणिमा, महिमा, लघिमा, प्राप्ति, प्राकाम्य, ईशत्व, वशित्व—Anima, Mahina, Garima, Laghima, Prapti, Prakamya, Ishitva and Vashitva.

व्रत् सथ् तत्त्व बूद श्वद्दि आचारा
इय व्यवहारा वीद-ता यूग् ।
चह् कुस् ब्वह् कुस् कूह् ब्वचारा
अछिन्न-दारा सुय् चेन् रूफ् ॥११॥

'Vratta'—disciplined vows, 'Sattva'—pure existence, 'Tattva-Bodha'—knowledge of the thirty six cosmic priciples from 'Prthvi-tattva' to 'Shiva-tattva,' 'Shuddhi'-purity, 'Achara'-Self discipline are the stepping stones to know the essence of the Vedas. These discplines and inductions help the 'Sadhaka' to be in tune with Yoga. This is the practical way of understanding the 'Sat-Chit-Ananandam'.

Who art thou ? Who am I ? This is a Supreme mystery. This riddle cannot be solved through intellectual discourses. We can not understand His 'Nirguna' and 'Saguna' aspect of reality through mere reasoning. We need unconditional devotion to reach the realm of Divinity, where no trace of ignorance is perceived. It is the constant flow of Immortal energy inherent in you.

Yoga reveals that the inhalation and exhalation can be associated with AUM. It is the 'Ajapa-Japam', which is effortless but constant repetition of the name of Lord. Inhalation and exhalation follow सोहं (SOHAM). स stands for Shakti and ह for Shiva. AUM or SOHAM must be put to constant practice in order to realize what is other than the known and is beyond the unknown. The Divine grace is unique, full of bliss and vibrated with consciousness.

Form of the Absolute is like 'Achhina-dara'. Nothing can manifest that is not previously contained in what it exists. The Supreme manifests to express the 'name and form' in the 'Becoming'.

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* अछिन्न-दारा in the constant flow of Immortality.

यिह् रूफ सुह् रूफ् पर-रूफ् वले
ग्राव कले निरंज़ना रूफ् ।
यिह् शूब लूबस् ज़ान्वेगवले
ग्रज़रामर् ग्रासे श्वद्द-दीह् ॥१२॥

This 'Rupa'—physical form, that 'Rupa'—transcendental form and 'Para-Rupa'—Supreme form are all the manifestations of the Absolute NIRANJANA. It is the Absolute nature of the Divinity. It is that power, which is far from 'Avidya'—nescience. 'Niranjana' is the unstained form of the Lord and has assumed कला (Kala)—a digital form, in which the 'Chit' aspect of 'Sat-Chit-Ananda' is dominant. It is that power, which activates the macro to manifest in micro. Niranjana is the Primal seed, which sprouts through 'Ichha Shakti'. The Lord showers all sanctity, serenity, knowledge and recognition to the devotees. The aim of human birth is to be in the state of AJARA—Eternal and AMAR—Immortal. This is verily, the 'Shuddha-Deha'—Pure life, meant for ascending the Supreme State of Divinity.

ग्रों तत् सत् ॥ ग्रावित: श्लोका: १४६॥

OM TAT SAT—THAT ALONE IS TRUTH. Shlokas 146.

इति श्री शारिकादेव्यावताररूपाया: श्रीमाधवदरस्यात्मजाया
स्तपस्विन्या रूपभवान्या रहस्योपदेश: समाप्त: ॥

Here, is concluded the Roopa-Bhavani Rahasya-Updesha, revealed by Shri Roopa-Bhavani—the Incarnation of SHRI SHARIKA DEVI and the daughter of Shri Madhava Dhar.

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ERRATA

Page/Line		Incorrect	Correct
11.21		state,	state.
14.5		Worshiped	worshipped
15.9		in	is
15.13		inner-self	innerself
15.28		Absolute, Purna	Absolute and Purna
16.9		lunious	luminous
17.21		transcendent.	transcendent,
19.4	(shloka)	प्रबातु	प्रबातु
19.2		nether lands	nether world
20.4	(shloka)	साछ्यस	सा छ्यस
20.3		exist	exists
20.7		nether lands	nether wolds
20.7		trimmered	trimmed
20.18		void	void.
21.3		annihilation,	annihilation.
22.3	(shloka)	पचंलिह्यूम	फ्वलिह्युम
24.10		man	man;
24.14		Saguna	Saguna;
30.3	(shloka)	लालचडा वुम	लाल चडावुम
30.23		elobrations	elaborations
32.24		Yogis,	Yogis.
33.3		found	find
33.16		Divine	Divine,
34.3		fect	feet
34.5		Amrita	Amrita.
35.17		iranscendent	transcendent
35.27		liberation	liberation.

36.4		ale	are
38.24		prevail	prevails.
39.6	(shloka)	गड	गडु
40.7		feeling,	feeling.
40.15		saying,	saying:
41.25		Brahmen	Brahman.
41.26		Con seiousness	Consciousness
42.25		And	and
44.6		Shunya	Shunya,
44.22		thet	that
44.25		pereeption	perception
45.27		Absolute	Absolute'
47.1	(shloka)	औतरे	औतारि
47.7		Sun	sun
48.1	(shloka)	भाव् खोरे	मा खोरे
53.6	(shloka)	अक्षरकिस्	अन्तरकिस्
56.15		Seers	seers
57.27		methed	method
58.19		souls,	souls.
60..3	(shloka)	रंगे	रगे
60.27		alro	also
62.25		evith	with
64.2		distinetive	distinctive
72.25		Samdhi	Samadhi
74.4	(shloka)	द्वख	ट्वख
75.(3)	(shloka)	ज़न्	ज़न्
75.20		Siddhis.	Siddhis,
76.23		ego sense is verily	ego sense, is verily,
80.1	(shloka)	मुड	मंडु
90.3,20		bosom, trom	bosom. from
95.4	(shloka)	क्षयुयह्	छ्युयह्
95.26		sound,	sound.

95.28		she	She
98.7		disolution	dissolution
101.16		belong	belongs
104.6		in	at
110.27		knowladge	knowledge
115.1	(shloka)	सेबूर	संबूर
121.5	(shloka)	म्यचि	म्यचि्
125.4	(shloka)	जह्	जुह

अलख - ALAKH is the primal source in understanding the Triadic philosophy of manifestation. अ - A, is the ISHVARA Tattva and the first vibration of the Vedic Pranva' ॐ - AUM. अ - A Symbolises the Vaishnavi excellence. It is the spirit of sustenance. ल - La, is the PRITHVI Tattva and symbolises the physical manifestation of the universe.



It is the SHAILAPUTRI aspect of the Supreme Shakti. ल - La is the basis of Yoga, as it is situated in the मूलाधार - Mooladhar Chakra. ल- La is the body and vital consciousness. ख- Kha is the ethereal consciousness. It is the AKASH Tattva and known as the Space principal of extension which is the eternal matrix of Spirit. अलख is the Supreme word or SHABDA-BRAHMAN.